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COMMUNICATIONS.

For the Western Recorder.

A CALL ON CHRISTIAN ENTERPRISE, OR THE CLAIMS OF 12,000,000.

It was observed by the sagacious Clinton, that the state of New-York alone is capable of sustaining a population of *twelve millions.* Perhaps some may be disposed to regard this estimate as much too large. But it should be considered that this great statesman had looked at the subject in all its bearings; had taken into consideration its extent of territory and vast agricultural resources; its favourable commercial position; its numerous rivers and tributary streams, suited to the purposes of extensive manufacturing establishments, and affording facilities for constructing canals, by which its productions might easily be transported to market from the most distant parts, and thereby hold out to the farmer and the mechanic a sure reward for their skill and industry. He doubtless had respect, also, to the genius of our institutions, which, by leaving the field of competition open to all classes of the community, has placed before them motives sufficient to induce them to engage with untiring perseverance in the pursuit either of wealth or fame. Probably, too, this opinion was strengthened, when he looked at the condition of Great-Britain, whose commercial and manufacturing advantages afford the means of supporting a population more dense than that of any other christian nation. The population of a state so situated, he must have seen, could never remain stationary, so long as there was a foot of land unoccupied or a prospect of procuring a support in any line of business.

Admitting the above estimate to be correct, some things of importance may be affirmed with certainty. 1st, It is certain that population will increase with great rapidity for many years to come. 2d, That the means of education must keep pace with population, or many will grow up in hopeless ignorance. 3d, That the people will become more corrupt and vicious as they increase in numbers, unless brought under the restraining power of moral principles. 4th, That vice and ignorance will prove the destruction of civil and religious liberty, and pave the way for political and spiritual despotism: And 5th, That unless the principles of the gospel exert a saving influence on their hearts, millions will sink into eternal ruin.

These considerations should induce every Christian to fix this one thing in his mind, and to make it a constant principle of action, *that he has something to do.* The circumstances of the present day call for vigorous persevering action. There never was a time of such intellectual activity. The whole mass is in commotion; and before it has time to assume a permanent character, it should be moulded and stamped with the image of God. The Christian should ever keep in mind, that effort will effect a hundred fold more now, while the character is in this forming state, than where it has to contend with long settled habits and prejudices. Had the pilgrims of New-England waited till population had greatly increased, and assumed a permanent character, before literary and religious instruction had been imparted to all, the sacred principles of our fathers never would have taken such root in the affections of the people, as to exert a salutary influence over their descendants to the present day.

To bring about the most salutary results, there should be a judicious selection of means, and a constant application of these means. "Despise not the day of small things," is an injunction which ought ever to be borne in mind. Naaman the Syrian would have listened to Elijah, had the prophet bidden him do some great thing; and some, it is to be feared, would do some great thing for Christ, who are unwilling to do good simply for its own sake. The humble occupation of a Sabbath school teacher, or of a tract distributor, does not suit the bustling activity of their spirits. And are not ministers often disposed to feel that the giving away of tracts or imparting instruction to children, may as well be left to other hands, as matters with which they have no concern? Now it is by the constant application of such simple means, that truth is brought in contact with hundreds and thousands of minds, which would otherwise be beyond the reach of its influence.

These observations apply with peculiar force to Christians living in this part of the country. In the sixteen counties over which the Utica Branch Tract Society ought to exert an influence, there was in 1820 a population of 500,000 souls. This population is increasing with great rapidity, and is destined to increase, no doubt, till it shall be swelled to two or three millions. Of the destitution which prevails in many parts of these counties, I need not now speak particularly. The Sunday School and Bible Societies are engaged in the noble work of circulating the scriptures, and in bringing children under the influence of religious instruction; and it gives us great pleasure to witness the blessed results of their labours. As a work kindred to these, we wish to see more efficient measures taken for the circulation of religious tracts. These pioneers in the march of religious truth should be in the hands of every man, woman and child, who can read, and who are willing to receive them.

Say not it has already been done. It has not been done in any adequate measure to the extent demanded. We speak from personal observation, when we make this assertion. Say not it will be time and money uselessly expended. Is time and money to be put in competition with immortal souls? But facts show that such an opinion is utterly unfounded. Say not it is a *little* business. Is that *little*, which has been made the means of converting hundreds and thousands of souls, and which is exerting a powerful salutary moral influence over hundreds and thousands more? Is that *little*, which stops the drunkard in his descent to the pit—shuts up the mouth of the blasphemer—arrests the sabbath breaker in his downward career, and turns the eye of the infidel to the bleeding Lamb of God? Are means to be overlooked and despised, which have awakened stupid sinners to a sense of their guilt and danger—caused the light of the divine law to flash upon the haunts of profligacy the terrors of an offended God and a coming judgment; which have brought the good news of revelation to the secluded cottages and log cabins of the wilderness—made songs of praise burst forth in the desert, and enabled the redeemed Hindoo, in his dying hour, to "sing salvation by the death of Jesus?" This is no fancy picture. It is drawn from fact and actual observation.

I was much pleased to see the communication in a late Recorder, giving an account of a revival of religion brought about by the instrumentality of tracts. Here we see the hopeful conversion of seventy immortal souls may be traced to the reading of a few tracts, which the Utica Society had the happiness of giving away for gratuitous distribution. What heart is not made glad; what hand is not made strong, by such interesting displays of God's condescending love and mercy? Or shall the frequency of such exhibitions lead us to sink into sloth and inactivity?—Well may your correspondent ask—"Can any thing induce Christians to engage in the work of tract distribution, if such facts as these will not do it?" I hope the time will come—it ought to be so now—when every Christian, and especially every minister, will feel at a loss, both when he travels and when he visits, if he has forgotten to take with him a supply of tracts. Then indeed will the *pen* and the *press* be made the medium of communicating the truths of the gospel to thousands of souls, who are now perishing in ignorance and sin. M.

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For the Western Recorder.

TEMPERANCE.

MR. EDITOR—Much has already been said and written upon the subject of temperance; yet the overwhelming importance of this subject should induce all whose eyes are opened to it, to lift up their voices like a trumpet, wherever there is the least prospect of its being heard. Who will not pray to be delivered in the great day of account, from the fearful responsibility of not having done what he could to warn his fellow-men, both by precept and by example, to shun this broad way to desolation.

But has the voice of admonition been silent? Oh no: The self-styled temperate man of the world, the Christian, and the divine, have all occasionally been eloquent upon the subject. But here lies the difficulty. They have forgotten to put to themselves the solemn interrogatories which an eminent Apostle has addressed to such persons:—"Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" But while they were exclaiming against the madness and folly of the drunkard, they themselves were sipping the *temperate* glass from day to day, utterly heedless of the power of example, and unaware that their own frail bark was beginning to revolve upon the outer circles of the same dreadful vortex.

But what can be done? This is the inquiry of multitudes. The answer is obvious. Let example and precept go together, and the work will be accomplished. And is *this* all that is required—for every man that claims to be temperate, to "touch not; taste not; handle not?" Yes: It is *self evident*, if every temperate person abstains from the use of intoxicating liquors, that when the present race of drunkards becomes extinct. the sin of intemperance will cease of course This being the case, who does not see that the present generation of temperate men have it in their power, by their *combined* exertions, to put an entire stop to this desolating vice? Then, will not every patriot, every philanthropist, and especially every Christian, lend a helping hand to this good work? The result is so certain, and the good to be effected so great, that every man, one should think, must decide in the affirmative, unless he has some strong reason for refusing. And where can such a reason be found? Some will reply, perhaps, that "the community will not generally unite in the measure;" and so, with the utmost complacency, they do what they can to accomplish their own prediction. Others answer, (practically at least), that the thing may be well enough; yet—"I pray thee have *me* excused." Others urge as a reason that they cannot endure heat and cold, labour and journeying, without spirits; just as if ardent spirits could cure "all the ills that flesh is heir to." Away with these vain excuses; and let us hear the real reason which the great Omniscient can discover, hidden deep in the dark recesses of the heart. Men *love* the poison as they do their daily food. This the temperate drinker denies; but he is mistaken. Is not the heart "deceitful above all things?" or has the wisdom of this world discovered an exception to this universal truth? Will the objector, at this day, when so much information is disseminated, dare to retire to his closet, and then make a solemn appeal to the Searcher of hearts for the purity of his motives in swallowing this liquid poison? Will he dare to say, "O Lord, thou knowest that with carefulness, and earnest prayer, I have investigated this subject, and that I have made a thorough experiment of the effects of entire abstinence in my own person; and now thou seest my full conviction that I cannot refrain from ardent spirits, without injury to my health?"

I am sensible, Mr. Editor, that the position I am now labouring to establish is at variance with public sentiment, at least in some districts of the country. But what is the origin of this sentiment? Has it grown out of a fair investigation of the subject? No: Those who have made the investigation, have generally discarded the sentiment. Does it grow out of the decisions of physicians? No; for they universally decide against it. Is it founded on experiment? No; for those who have made the experiment of entire abstinence, are the very men who are the friends of thorough reform.—What then is the foundation of this popular sentiment? Perhaps it is mere tradition, under the pretended sanction of experience. Alas! could tradition be suffered to reveal one half of the truth, it would point us to the untold numbers of victims who have sacrificed themselves at the car of this moral Juggernaut.

It may be that former ignorance upon this subject has been "winked at;" but certainly "all men every where are now commanded to repent." A broad blaze of light has been thrown in upon us; and as well might a man, who should walk out at noon-day with his eyes shut, complain of darkness when he stumbles, as now to pretend that he sees no reasons in favour of entire abstinence. It is the gratification of appetite which blinds the public eye. And this is a fact which is beginning to be extensively understood and credited. In many places, he who now goes to the store with his jug, or calls for his dram at the tavern, is recognised as a real *lover* of ardent spirits. You need only to observe his downcast looks, and the tinge of shame upon his countenance, to be convinced that he himself is aware of the judgment which his fellow men are passing upon him.

It is perhaps well said that every virtue has its counterfeit; and there is a false shame which in certain cases urges men to drink. The duties of life often call a man into the company of those who drink ardent spirits; and where custom seems to require that a common bill of expenses should be incurred. In the case of a military man, perhaps part of these expenses are incurred in furnishing spirits to men, who with himself are controlled by their superior officer. Here they will sneer at him, and call him mean, if he withholds his hand from the social glass. To such persons I have only to say, choose ye whom ye will serve. If ye would be well spoken of by the men of the world, follow their maxims, and ye shall have your reward. But if ye prefer the approbation of God and your own consciences, have no fellowship with the unfruitful works of darkness, but rather reprove them.

In conclusion, suffer me to address a word of affectionate intreaty to professors of religion. My brethren, let me warn you to ponder well your doings. An awful responsibility rests upon *you.* If after all this light, you persist in offering continual libations to the demon of intemperance, renounce, I beseech you, your pretensions to religion. Do not prostitute the christian name to such pernicious idolatry. Do you not know, that when the world and your weaker brethren see you sit at meat in the idol's temple, *their* consciences will be emboldened to partake of things which are offered in sacrifice to idols? Even if it were true, that you yoursel would escape unhurt, yet, "through thy *knowledge* shall the weak brother perish." I tell you, "when you sin against the brethren, and wound their weak conscience, you sin against Christ." Do you not know that the example of professed Christians has made thousands of drunkards? If you do not, there is evidence enough all around you to prove it; and if you will not open your eyes to see it, your very ignorance will but increase your guilt With what sincerity can you retire to your closets, to pray for the salvation of souls, when your example has a tendency to pluck down ruin on all around you? I pray God that he will awaken his own people to a speedy repentance, and purge the church from their dreadful contamination. P. A.

FAMILY PRAYER—A CONTRAST.

A late number of the New-York Observer contains a communication, from which we make the following extract. Speaking of family prayer, the writer says:—

I have often noticed a want of solemnity in the performance of this duty, or rather *privilege*, which ill becomes those professing godliness when they approach with their families into the immediate presence of the prayer-hearing and *heart searching* God. Not long since, when on a journey, those remarks were forcibly called to mind, by observing the contrast between two families in conducting this exercise. In the one "the hour (evidently) was not fixed." Want of order in this thing extended to all the domestic concerns. The house was in confusion all the morning Every thing seemed to be done in a great hurry and with great bustle. Breakfast was at last announced. A formal grace was said. The meal was finished, and thanks returned to Him, from whom all our blessings flow, in as heartless a manner as the blessing was supplicated. All arose from the table except Mrs. ——, who remained to help the younger children, who now came for their breakfast. The father of the family gave the *signal* for "the hour of prayer," by taking—

"The old family bible that lay on the stand."

But ere this solemn service was performed, I expected to have seen the children and their mother remove from the table, and order and quietness (at least as much as we had while feeding our bodies) restored while endeavouring to feed our souls. But no such movements were made. I expected too, (for Mr. —— appeared to be an excellent Christian), that a moment or two would have been given for silent lifting up of the soul to Jehovah for assistance in the performance of these duties. But no. No such time was allowed. He "continued to talk after he had taken the bible in his hands;" and had scarcely finished the last words of the sentence he was uttering upon some worldly topic, when he commenced reading a chapter of the word of God. How its truths could reach the hearts of any, amid the clattering of knives and forks, and other noises attendant upon eating, not excepting asking for this thing or that, I could not see. For my part there seemed to be so much irreverence, I could not profit by what was read. The chapter seemed to have been read and listened to as a *matter of course.* When this was finished, the children left the table, and the prayer was repeated. I say *repeated;* for I did not feel as though it spoke the real desires of the heart; and, from the manner in which it was repeated, I should judge it to have been a form of long standing. It was a kind of general prayer, not calculated to enter the soul and affect the heart. No one kneeled before God. Some stood up, and others sat down, as inclination prompted. All appeared "glad to be released;" for the "amen" was but just pronounced, when the "work" and the "play" were indeed begun, and the same scene of confusion ensued which had preceded the exercise. Even Mr. —— himself forgot not the thread of the subject, which had merely been dropped, but resumed the conversation where he left it. The whole seemed an unwelcome intrusion upon the domestic concerns, and the sooner over the better.

Thus ended this scene of family worship But, I asked myself, is this worship? Is this a prayer which is acceptable in the sight of Him, who hath said, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word?" Is it not rather bringing the "torn, and the lame, and the sick," for an offering? This is not, I believe, a solitary case of irreverence in family worship in our enlightened land, and among enlightened Christians.

The next night, Providence so ordered my steps, that I was in a family in which "the hour of prayer" seemed a solemn hour; an hour devoutly longed for; an hour of enjoyment; an hour of spiritual devotion; an hour of communion with "God the Father and our Lord Jesus Christ." Every thing else was akin to it. The first great business appeared to be to "seek the kingdom of God and his righteousness." It was not owing to a revival of religion, for the state of religion in the churches with which the two families was connected was about the same. The morning came. All was order and stillness. No confusion—no bustle characterised the hours. We sat down to breakfast. A blessing was craved upon the food so earnest, that it seemed as if it was consecrated—as if in very deed we were feeding upon the Lord's bounty. When we had supplied the call of nature, all sat for a moment in silence Each one, at the table, then repeated a text of scripture, commencing with the head of the family, and ending with his aged mother. It was a solemn time. Never shall I forget the impression made upon my mind, as this saint, with a voice trembling with age, repeated, "Blessed are the dead that die in the Lord." The table was then dismissed with heartfelt thanks to the Author of all our mercies. A stranger then knew as well as the family, "the hour of prayer" had come. All were in a few moments seated, with seriousness upon their countenances, and bibles in their hands. Each individual, of a sufficient age, read a verse or two in succession; and the good man himself read the Practical Observations of Scott upon the portion of Scripture. What added still more to the solemnity, all joined in singing—

"Come Holy Spirit, heavenly Dove."

We then kneeled before the throne of grace. And never do I recollect having kneeled around the family altar under such a sense of the presence of the Holy Spirit. God of a truth was there. The prayer was short, but expressive and fervent. All mankind seemed to share in it. The soul was full with the greatness of the petition. It poured itself forth through the words. There seemed to be a feeling sense that "God was a spirit, and required those who worship him to worship him in spirit and in truth," especially in the dedication of soul and body to his service for that day, and the invocation for the guidance and direction of the Holy Spirit. When the prayer was ended, the family did not "run from their knees to their work," or "rise up to play," as if glad to be released. Every one arose slowly and sat down for a moment, long enough to pray that the petition offered up might be answered, and the service accepted; and to ask pardon if the thoughts had wandered. There was no immediate bursting of worldly conversation. All seemed to feel as though they had been to carry a weighty petition to the "Lord of Lords, and King of Kings," and were anxiously waiting to know whether it would be accepted or rejected. Such was the scene I witnessed. I could not refrain from drawing the contrast between these two scenes of family prayer, and marking the difference between these Christians. Both seemed to be good men; but both were not equally careful in the performance; both did not equally "watch unto family prayer;" and, as a consequence, both families were not conducted with equal order and regularity; both had not equally the sanction of God—the seal of the Spirit.

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From the London Child's Companion.

THE LITTLE SWISS GIRL.

When on a journey in Switzerland, one evening, I took a walk with a friend, and while he entered a cottage to visit a sick female, I turned aside into a neighbouring church yard. While occupied in various meditations, a little girl came into the inclosure, and began to look with much earnestness for something she had lost. I watched her in silence for a few minutes, and then in a familiar tone entered into conversation.

"Have you lost any thing, my little girl?" Without giving a direct answer to my question, and with her eyes still intent on the ground, she replied—

"Have you found my halfpenny?"

"No; have you lost one?"

"Yes."

"When did you lose it?"

"This evening, a little while ago."

"How did that happen?"

"I was playing under the trees, and when I went home I found my halfpenny was gone; and I am come back to look for it."

"Why that's a sad affair, to be sure; but you need not be in great distress about it."

"O yes, I need, because I have only one or two more."

"Well, well; but perhaps I could make up your loss."

"Aye?"

"Could I not give you another instead of it?"

"I don't know."

"I think I could; let us see."

I here took out my purse, and calling her to me, put a few halfpence into her hand. She thanked me, curtesied, and then returning to the yew-tree, resumed her search for the one she had lost, which she seemed to regret as an old acquaintance, leaving me at liberty to consider her. My little companion appeared, from her size, to be about five or six years old, perhaps between six and seven. Her countenance was intelligent, and her lively blue eye told me that her understanding was beyond her age. Withal she was decently dressed.

Having now, by my trifling gift, secured her attention and good will, I proceeded:—

"Where do you live?"

"Just by the church, over the little river:" Stooping down and pointing, she added, "yonder, beside the trees."

"O that's your house, is it?"

"Yes."

"Are your father and mother alive?"

"My mother's alive, but my father's dead."

"Have you any brothers or sisters?"

"I have one little sister."

"How does your mother get her livelihood?"

"She works, and has beside something from the church."

"O, she lives pretty well, then."

"Well enough."

"Does she work all day?"

"Yes."

"Does she never rest?"

"O, to be sure, she rests. She rests in the evening, and when we are at our meals, and at night when we go to bed."

"And what does she do in the evening, when she has finished her work? Does she read?"

"Yes."

"What, the bible?"

"Sometimes."

"Only sometimes?"

"On a Sunday, and perhaps sometimes on a week day, when she has time."

"How long has your father been dead?"

"Two years."

"It is an awful thing to die, is it not?"

"Yes."

"Was your father willing to die?"

"I believe he would have wished to live a little longer."

"Where is he gone, do you think?" To this question, which may appear rather direct, she replied without hesitation:—

"To God, our heavenly Father."

"Why do you think that?"

"Because he was a good man."

"Are you sure that he was good?"

"O yes, quite sure."

"But did you never read in the bible, that Jesus Christ said, there was none good but God?"

"I believe I did read that one morning."

"Is your mother good?"

"My mother's very good."

"But do you remember, my love, what Jesus Christ said—There is none good but one, that is God?"

Feeling this argument too close, my little companion looked as if she was not pleased that I seemed determined to bring her mother in as guilty, and hastily added, she did not care for that; for her mother, she was sure, *was* a very good woman.

Not wishing, however, to quarrel with so agreeable and intelligent a companion, I gave a turn to the conversation.

"Do you know who Jesus Christ is?"

"The Son of God?"

"The Son of God; very well. But is he not God?"

My reason for this question will be evident to those who are acquainted with the melancholy departure, generally speaking, of the church of Geneva, from the faith of her fathers. I do not particularly recollect the answer she returned; but I took occasion from it to enter upon the vital doctrines of the gospel. I now endeavoured, *with as much simplicity as possible*, to show her the necessity of applying individually the blood of Christ—Christ, as very God and very man—by a true and living faith, in order to our acceptance with our offended Maker. Then, referring to her mother, I attempted to point out to her under what circumstances she could be considered a good woman; if her heart was renewed; if, instead of looking upon herself as good, she felt herself to be a *sinner*, and mourned over her iniquities, as having crucified her Saviour, "the Lord of glory;" if, in fine, she "lived by the faith of the Son of God."

During this part of our conversation the little girl seemed to forget her halfpenny, and stood with her eyes fixed on me, listening attentively. When I had concluded, I again called her to me, and giving her some other token of remembrance, said in an affectionate manner, "Now, my dear child, I must leave you. Do not forget what I have told you; it is exceedingly important. If you rightly understand it, and believe with your little heart in sincerity on Jesus Christ, your soul will be saved in the dreadful day of judgment. Go home now, and let your mother know all we have talked about. Tell her that a person from a very "far country," who can have no other object in this but her welfare, desired you to intreat her to read her bible—to search diligently after "the things which belong unto her peace," and to pray for the teaching of the Holy Spirit."

It was now near the time at which it had been agreed on that I should rejoin my friend. Bidding adieu, therefore, to my interesting companion, I went on my way rejoicing that an opportunity had been afforded me of speaking in the name of my Redeemer, though it might be to "the least of the little ones," whom he will not be ashamed to acknowledge "in that day when he maketh up his jewels."

Month after month rolled away, and the scene I have attempted to describe was nearly forgotten, when it was recalled by a circumstance which gave it an increasing interest, and could not fail to move a heart even as hard as mine. The winter was advancing, and I began to think of going to the milder climate of Italy. The evening had set in coldly; and I was sitting alone in my apartment beside a cheerful fire, thinking, it may be, on those who were near and dear to me; from whom I was so far, and ere long to be farther removed. Perhaps, too, a prayer was ascending for a blessing on them and myself; on them, that they might glorify their Lord among friends and kindred; on myself, that whithersoever my steps should be directed, his hand might lead me, and his hand uphold me. The door opened, and a Swiss lady of my acquaintance entered and abruptly accosted me:—"Mr. T. do you remember meeting a little girl in a church-yard some miles distant, towards the end of last summer?" "Yes," I answered, with surprise and alarm; "why?" "Had you any conversation with her?" "I believe I had." "Well, what you said was made instrumental to the conversion of her mother." "Is it possible?" I exclaimed, while the tears rushed involuntarily to my eyes.

On inquiry, I found that the child had not forgotten my injunction. Going home immediately, she had related to her mother what had passed, noticing particularly, as it appeared, my request that she would read the bible. She did so; and the Spirit sent it to her with power. After a time, she began to feel a desire to converse with some serious person; and it was so ordered, that she should meet with a pious woman, who kept a little school in the neighbourhood, and whom I had visited once or twice. From her the lady alluded to heard the circumstance, and communicated it to me as I have mentioned: "Not unto us, O Lord, not unto us, but unto thy name," be all the praise! Amen and amen.

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From the New-York Observer.

LETTER FROM A GREEK TEACHER.

The following extracts are from a letter of Nicephorus Pamboukes, a teacher repeatedly mentioned in Mr. King's Journal, to Messrs. Woodruff, King and Stuyvesant:—

"We are gratified also with this, that on entering your apartment, we found it filled with Greek children, (as if it had been a school of Jesus), drinking of the evangelical streams which flowed from your christian mouth; so that the Greeks ought justly now, as the apostle Paul wrote from Philippi to their ancestors, the Corinthians, with regard to the kindness of those brethren who were sent to him, saying, "I am glad (Corinthian brethren) of the coming of Stephanas, and Fortunatus, and Archicus; for that which was lacking on your parts, they have supplied; for they have refreshed my spirit and yours; therefore, acknowledge ye them, that are such." I say the Greeks, the present descendants of the Corinthians, ought to proclaim from Greece to America, and say, "We are glad (American brethren, friends of Greece) of the coming of Woodruff, King and Stuyvesant, because they have fulfilled your wishes, having safely arrived in Greece with your donations, and are by deed and word, relieving us Greeks of our indigence, wisely distributing the gifts to every one who is hungry and suffering; as also, immediately after their arrival, they hastened to this Greek school, to visit the teacher, and to encourage the pupils, by distributing for them to read, various moral books and the gospel. Therefore acknowledge them as such, as being useful and faithful fellow-citizens and brethren.

"Do the friends of Greece enquire if their charity is come in season, and if the seed of their alms will bring forth in Greece, some fifty, and some an hundred fold, as it is said in the gospel? Let them know that at this present hour, we Greeks both hunger and thirst, and are naked and are buffetted, and have no certain dwelling place. 1 Cor. iv, 11. We are wandering about in sheep-skins, being destitute, afflicted, tormented, wandering in deserts, and in mountains, and in dens and caves of the earth. Heb. xi, 37.

"Therefore, for so much kindness from Europe, and so much beneficence from America, we return thanks to all the friends of Greece, in those countries, praying the heavenly Rewarder, that he may reward them many fold in this world, and in the world to come."

A VOICE FROM THE BENCH.

In passing sentence of death upon Catharine Cashiere, recently convicted of the murder of Susan Anthony, in the city of New-York, Judge Edwards made the following remarks on the subject of intemperance:—

Before I proceed to sentence the prisoner, I conceive it to be my duty to address some remarks to this numerous audience, which most forcibly pressed themselves upon my attention during and since her trial.

Upon a former occasion, I expressed from this bench, my sentiments upon the subject of the deplorable consequences attendant upon the facilities afforded in this city, for vending of ardent spirits. We were then called upon to sentence seven young men to the state prison, for killing one of our fellow citizens in a wanton and unprovoked manner, in the public streets. It appeared that prior to sallying out, they had each been helped to seven or eight glasses of spirituous liquors, by one of our licensed retailers; and that the crime was committed under the influence of the delirium necessarilly consequent thereon. During the present court we have been called to pass upon two cases of homicide, in one of which both the prisoner and the deceased were at the time the offence was alledged to have been committed, in a state of beastly intoxication. And in the other, the case of the miserable being who is now arraigned at this bar, it was also proved by one of our licensed retailers, that he sold her on the night of the murder, three or four glasses, although at the time she came into the store, she was so intoxicated that she staggered. Thus prepared, in a state of mind thus phrensied, this crime was committed. If, as we are taught to believe, it is a crime to tempt, as well as to be tempted, how can those hope to escape moral retribution, who hold forth lures to intemperance, and by assisting to overthrow the reason of the vicious, prepare them for the work of iniquity? It is undeniably true, that a very large proportion of the crimes that are committed, are traceable either directly or indirectly to the influence of spirituous liquors: And I will add, that the poverty and wretchedness which prevails in society are to be ascribed more to this than all other causes united. These facts are matters of notoriety; and yet the evil continues, spreading and extending a baneful influence. In probing the sources of this evil, are we not met with the appalling fact, that there are at this moment three thousand persons in this city, who are licensed to retail spirituous liquors; licensed to pursue a calling, the direct tendency and necessary consequences of which is to ruin the health and deprave the morals of thousands of our fellow-beings. While such facilities are afforded for depraving morals and dethroning reason, is it matter of surprise, that "blood-stained murder" stalks abroad among us. If the power of applying correction was not in the hands of the people; "if an enemy had done this thing," there might be some excuse for us. But as all power is either mediately or immediately derived from them, and is in their hands; as it is but necessary for them to will that a correction should be applied, and it will be done, how can we stand acquitted in neglecting to apply a remedy. In our ardent and headlong career through this world, in the pursuit of property or honour, let us pause for a moment and consider the cause of suffering humanity; let us devise the most judicious measures for the correction of this evil, and by a firm, united and determined concert of action, carry these measures into effect. It is the cause of public justice, of public morals, and of suffering humanity, which demands our aid. Vain are all the expectations which are formed, of its being in the power of the ministers of justice to restrain the workers of iniquity—to stay the hand of violence, until this evil is corrected. Fifty are corrupted by ardent spirits, where one is corrected by the law.

WE MUST EAT TO LIVE.

Two friends, living in the country, met together at the village church, a little way from their dwelling. "What is the use in going to church so often," said the younger to his companion, "since we always hear nearly the same things?" "What is the use," replied the other, "of taking your meals so regularly every day, since they are composed of nearly the same dishes?" "The cases are different. I must eat to nourish my body, which would otherwise perish." "Not so different as you suppose; for what food is to the body, the exercises of worship are to the soul; and spiritual life will soon languish, if we cease to support it by the means which God has graciously given us." "But how happens it," says the younger, "that all men have not the same relish for these exercises, as they have for their food?" "You mistake again," replied his friend, "all men, it is true, receive their food with pleasure, when they are in health; but when they are sick, food becomes not merely tasteless, but disgusting. It is the same with the soul.—That is in health, while it has peace with God through the redemption that is in Christ. Then, it desires the exercises of religion. It enjoys them, and cannot consent to omit them. It is sick, when it is hardened in sin. It has then no appetite for spiritual food; it avoids opportunities of receiving it; the sanctification of the Sabbath is a burden, and the conversation of Christians is unpleasant. The resemblance goes further still; for as sickness of the body, if not cured by medicine, ends in death, so also the corruption of the soul, that disease with which all men are infected, ends, unless God heals it, in spiritual and eternal death; that is, in the exclusion of the soul from the presence of its God."—*French Almanack.*

INTELLIGENCE.

NOTICES OF HEATHEN CONVERTS.

The following notices of heathen converts, as abridged from the London Missionary Register, will not fail to interest our readers. The history of such individuals is indeed told in few words; but eternity will be too short to celebrate the full mysteries of redeeming love. Many such examples prove but the first fruits of a coming harvest:—

LEWIS VERTYN,
A Hottentot, of Gnadenthal.

Feb. 5, 1827, Lewis Vertyn departed this life, in the most peaceful and happy manner. He was baptised in 1804, by our late brother Kohrhammer, and became a communicant in 1811. From that period, his walk and conversation were most exemplary, and testified loudly of the grace which he had received. Whoever spoke to him on the state of his soul, could not fail to be edified with the clearness of his views and the solidity of his religious experience. For many years, he served with faithfulness the office of overseer; and was universally respected by his countrymen, as they beheld in him an example of what a member of a congregation of Jesus ought to be.

A few years ago, he contracted a swelling in his cheek, which soon proved to be of a cancerous nature. In hopes of obtaining relief, he patiently submitted to a surgical operation. The relief afforded proved, however, to be only temporary. A few months ago, the tumour broke out afresh; and was attended with symptoms so distressing, that we at one time feared that the poor patient would die of actual starvation. Neither his present acute sufferings, nor even the anxious prospect of what might yet await him, could shake his confidence in our Saviour. His cheerfulness and resignation continued unabated, and proved a blessing to all who visited him.—*Missionaries.*

SEBUKRAM,
A Hindoo, of Serampore.

This venerable man was one of the early converts from heathenism; and always conducted himself so as to be beloved by his fellow Christians, and respected by the heathen. His ministry had been blessed to the conversion of several persons, some of whom are now employed in preaching the gospel. His death was occasioned by little else than the mere exhaustion of nature; for he had attained a good old age, and fell as a shock fully ripe. He met the last enemy with perfect composure, and with unbounded faith in Him who has power over death and the grave.

"*April* 25.—This morning I went over the river to visit our late brother's widow, and comfort her in her affliction. When returning, I met with a man, who related to me the particulars of a visit which he had made to Sebukram, just before his death. He observed, that he had resided fifteen years in that place, and had known many persons, but had never seen one like Sebukram. He was a true Christian."—*Bap. Per. Accts.*

A HINDOO CONVERT, *of Monghyr.*

About three months ago, [written in January, 1827], a Hindoo family, of the writer caste, openly renounced Hindooism, and declared themselves Christians. Having reason to suspect the purity of the motives of the leading member of the family, at whose instance the others appeared to have followed, I stood aloof from them; and did not recognise them in any way as converts to christianity. Time, I thought, will show what these people really are.

A few weeks ago, the head of the family became seriously ill. I visited him, and he was incessantly visited by the native members of the church; and whatever mixture there might be in his motives at first, there did appear great sincerity at last. His sickness was the sickness unto death; and, as he approached his latter end, he evidently appeared to grow in patience, in resignation, and in humility. He always spoke of himself as a great sinner, and of his conviction that Christ alone could save him; and expressed an humble hope that his spirit, on its release from the body, would be received by God into the mansions of bliss. After having told those who were then standing around him, that he felt that God had approached near, to convey his soul away, he died in little more than four-and-twenty hours. All were filled with hope, and all cheerfully united in lifting up his body and carrying it to the house appointed for all living; where they laid it down in the hope of a blessed resurrection. Among the people, some said one thing, and some another.

His wife, also, appears under serious impressions. She was with me a few days, when she expressed a desire to be received into the church. I intend to wait a few months before she is received for baptism, as her knowledge is yet very defective. There is, also, a very clever youth of fourteen or fifteen years of age, connected with the family: From his general conduct and apparent seriousness, I am not without hope respecting him.—*Mr. Leslie's Bap. Miss.*

APPAVOO,
A Tamul Convert, of Madras,

Attached himself to the missionaries, from their first settlement at Madras. By the recommendation of a friend, he was taken into the employ of a gentleman, who engaged him in literary researches, in different parts of the country. In this employment he continued to his death; diligent in the discharge of his duty to his patron, and availing himself of the opportunities which his journies afforded to make known the name of the Saviour to his benighted countrymen. Having been directed by Col. Mackenzie, his employer, to investigate the ancient records and monuments of the Jainas, he visited that people, near Conjeveram, in the beginning of 1817; and, on this occasion, first called the attention of the Society's missionaries to their condition. His visit with Mr. Rhenius had so fully satisfied him of the importance of cultivating, without delay, the favourable disposition of the Jainas, that he had resolved to arrange his affairs, on his return to Madras, and offer himself for the service of the Society among that people; but it has pleased God to deprive the mission of this valuable labourer.—*Church Miss. Soc. 20th report.*

Appavoo had an attack of the cholera on his return home the day before yesterday. Last evening, at eight o'clock, he departed out of this world to his everlasting rest. He spoke but little; and the attack of the cholera left him little or no time for prayer with his relatives. He expressed a wish that I should bury him, which I did at noon to-day, in the burial ground of the Vepery mission, attended by a large concourse of people, whom I addressed on this solemn occasion. He had thought to devote himself henceforward entirely to the work of missions, but the Lord has thought otherwise, and has taken his servant to his everlasting rest.—*Rev. C. T. E. Rhenius.*

EAST-INDIA TRACT SOCIETY.

A Society has been formed at *Benares*, auxiliary to the *London Religious Tract Society*, for the purpose of preparing, printing and circulating religious tracts in the native languages, and to aid the latter society in the distribution of English tracts. The following is an extract from their address:—

"Among the various means which have hitherto been devised for widely extending the knowledge of the gospel, none, probably, has been more extensively blessed for this end, than that of the circulation of religious tracts. Among a reading people, they often find their way to individuals, to families, and even to towns and villages; excluded, through prejudice, sickness, or distance, from the oral instructions of the ambassadors of Christ; and thus communicate the first tidings that have ever reached them, of the wonderful plan of God for the salvation of the world."

From the New-York Observer.

WANTS OF THE HEATHEN.

Official and urgent applications have been made to the committee of the American Tract Society, to aid the baptist mission among the seventeen millions of Burmah, and the American mission at Ceylon among the millions who speak the Tamul language, in their tract operations. These calls from our brethren labouring among the perishing heathen, the committee feel that they cannot refuse to answer; and they have resolved to make an appropriation for the aid of each of these stations, though their treasury is now *entirely empty;* and the committee are called this day to advance funds from their own personal pecuniary resources, to meet obligations for paper on which the tracts are printed.

We earnestly wish, that those who feel interested for the circulation of tracts among the heathen, whether at Burmah, Ceylon, or elsewhere, would transmit their donations to be appropriated to this object. They should be addressed to Mr. W. A. Hallock, corresponding secretary of the American Tract Society, 144 Nassau street, New-York.

From the Church Register.

SPIRIT OF THE PAPAL CHURCH,
IN THE 19TH CENTURY.

The following facts are from a statement recently made at a meeting of the New-York Auxiliary Foreign Missionary Society, by Mr. Temple, who has laboured several years at Malta, in conducting the works published at the mission press

Over the doors of most of the churches in Malta, is written in large letters—*Plenary Indulgence;* thus inviting all passers by to enter and buy liberty to commit all manner of iniquity, without exposing one's self to punishment in a future world. Images of souls suffering in the flames of purgatory, and paintings representing the same thing, are seen in some of the churches, and industriously circulated, to draw out money from the suffering poor, to be expended in masses for their souls. Every Monday morning there is a cry in the streets, What will you give for the soul? It is thus the priests and the monks, consisting at least of one tenth of the men, are fed by grinding the faces of the poor.

Every good Catholic must "confess" at least once a year, and thus the ecclesiastical authorities become acquainted with the secret history of every family; and his holiness of Rome sees with more than a "hundred eyes," and is able to take measures to check the least tendency to "heresy."

Lapland.—Lapland, a space of 150,000 miles, or about the extent of France or Germany, has a population perhaps the thinnest in the world—one to every four square miles. Lapland has at present thirteen principal and ten filial churches. The Bible Society of Stockholm has directed its attention to this desolate country, and twelve young men are constantly educated at the King's expense, for preachers among the Laplanders. The Russian Bible Societies are also exerting themselves in this direction; and so early as 1815, had distributed seven thousand bibles.—*N. Y. Obs.*

Increase of Roman Catholics.—At the close of the reformation in Scotland, there were only three or four catholic priests in that country; dragging out a precarious and persecuted existence. At present there are nearly one hundred priests, and the catholic population is estimated at 120,000, notwithstanding the very extensive emigration of the Highlanders to Canada.

A new Church organised.—On Wednesday the 11th March, a new orthodox congregational church was gathered in Dorchester, Mass. by the name of the village church, consisting of about thirty members, the greater part of whom were members of the second church in that town.

In July last, a small place of worship was opened in that part of Rev. Dr. Codman's parish where the church is now formed, for the accommodation of those members of his congregation who live in that neighbourhood. Fifteen children were dismissed from the 1st Sabbath school with a view to form a new school in the chapel. That school now consists of more than a hundred children. The little place of worship, which is a building of 40 by 20, has been filled with a solemn and attentive congregation; and service has been regularly maintained in it by the united labours of Dr. Codman and Rev. Mr. Hunter, who has been assisting him for a few months past. Several pleasing instances of hopeful conversion have recently taken place; and the Lord has evidently blessed this humble effort to advance his cause. In the success of this undertaking we doubt not the friends of Zion will feel a lively interest; and that the sacrifices which have been made by the parent church in sending forth this little colony, will be abundantly repaid, by soon seeing their vacant places more than supplied, and great additions made to both the churches, of such as shall be saved.—*Boston Rec.*

Portage County, Ohio.—A gentleman of this county writes to the editor of the W. S. S. Visitant, as follows:—"An increasing interest appears among all classes of the community upon the subject of Sabbath schools, and we need the aid only of a few energetic missionaries, to give a vigorous impetus to the cause. The "Western Reserve Sabbath School Union" is about adopting measures to establish Sabbath schools extensively within its boundaries, embracing eight counties, and a population of *one hundred thousand souls.* As one of the Executive Committee, on whom devolves the business of bringing 30,000 children under bible instruction, I sometimes feel immeasurably depressed on account of our scarcity of means to effect so great an object. At other times, I view it as the cause of God, who can by a word of his power supply us with the requisite means, and cause the wilderness to bud and blossom like the rose.

Seminary of the Ref. Dutch Church.—The whole number of the students of theology who have been examined before the Board of Superintendents of the Theological Seminary of the reformed Dutch Church, at New-Brunswick, N. J. and recommended to the Professors for certificates, to entitle them to an examination for licensure by any Classis in that denomination, is (according to their *Magazine*) 93. Rev. Dr. Livingston commenced his lectures in 1810, and the first professorial certificates were issued in 1812, to Thomas DeWitt and James Mabon. The classes have varied in number since that time, from two to thirteen. Of these, three are dead; eight have settled in the presbyterian church; one in the German reformed church, and one has declared himself independent.—*Philadelphian.*

Presbyterian Churches at Wilmington, Del.—We learn that the new house of worship, recently erected at Wilmington for the use of Rev. Mr. Gilbert's congregation, was dedicated, with appropriate services, to the triune God, on the 12th ult. We are also informed, that a portion of the communicants have seceded, formed another church, purchased the old building, and intend soon to call a pastor.—*ib.*

Early Religious Instruction.—A correspondent, after referring to the use of the "Dutch tiles," in the early education of Doddridge, as mentioned by "J. N. D." suggests that the American Sunday School Union might do great good, by procuring cuts illustrating the important and interesting incidents and events mentioned in the scriptures, to be used in the same way, in the religious instruction of small children. They might be used on separate cards, or in a small volume.—*N. Y. Obs.*

The Mails.—The postmaster at New York has given notice, that extra mails for Newport, New-Bedford, Rhode-Island State, and Boston, will be closed daily (except *Sundays*) at 3, P. M. and dispatched by the Providence steamboats.

A post-office is established at Brookline. The mail will run to and from Boston every day in the week, except the Sabbath.

Bible Agents.—At a late meeting of the Chelsea (Eng.) Bible Association, one of the secretaries of the Parent Society stated, that 400 ladies of rank, and 32,000 other females, were at present collectors for bibles, and that their visits to the poor averaged 500,000 during the year.

Sabbath School Depository.—Eighty five books (none of them, however, from the press of the American Union) have been examined. Of this number, *twenty-three* have been rejected; most of them for containing sentiments at variance with evangelical religion; some for being not adapted to the capacity of childhood, and a few on the ground of sectarianism.—*W. S. S. Vis.*

The first of January last was observed, by the ministers and churches of the Countess of Huntingdon's connexion, in the Reading district, Eng. as a day of humiliation, fasting and prayer, for the revival of true religion throughout the world.—*ib.*

Admiral Sir Isaac Coffin has presented £500 sterling, ($2200), to the building committee of Trinity church, in Boston. The Baronet was born in Boston, and baptised in the church which he has thus remembered.

HOME MISSIONS.

ENCOURAGEMENTS IN PLANTING CHURCHES IN THE FRONTIER SETTLEMENTS.

The following article is found in the last number of the Connecticut Observer. The Indian speech alluded to, is the one which appeared in our columns a short time since, as furnished by an obliging correspondent, who had been present on the occasion of its delivery. If the remark which it has called forth from Indiana is correct, it follows, for aught we see, that many a preacher who fails to interest his audience in an old settlement, may become an efficient and useful minister, by going into the frontier territories, where the people are hungry for the bread of life:—

Bloomington, (Indiana). Feb. 28, 1829.

Rev. and dear Brother—I received this morning your paper of the 9th inst. And as I glanced over its contents, the speech of the Stockbridge Indian chief, near Green Bay, caught my attention. In that speech I find mention of a certain fact, which so accords with facts of my own observation, that I am disposed to dwell a little upon it. It is a fact, with which many minds in new settlements are affected; and it is, I think, a source of encouragement to Missionary Societies to send missionaries to these settlements; and to the pious and resolute missionary, it is a source of encouragement to continue and persevere in his self-denying labours. The Lord himself goes before his servants, and leads them in the way. The fields are *new*, and when cultivated yields the larger crops.

The fact alluded to is this. The chief says, "When we lived at New-Stockbridge, N. Y. we had a teacher—a spiritual father, to guide us, and tell us what to do. Here we enjoyed great many privileges—great many blessings; but we did not care about them. But we came away here, and God take all these from us. Here we begin to think about what we had lost; and then we begin to try again."

Now, sir, much of my ministerial life, which embraces twelve years, has been spent on the frontiers of the white settlements. And in that time I have often marked a likeness to this fact. I have known instances of this kind. Men whose youth had been passed with their parents or other friends in the old settlements, where religious society was well established and supported; where they heard, or might hear, the gospel preached every Sabbath-day, who had pious parents, and were religiously taught; these men, thus privileged in early life, had, nevertheless, lived heedless as to religion.—They had been unconcerned as to the gospel claims and the gospel privileges; and in the change of place, and remove to the new settlements, they have sought after good land, and good water, but they have not sought after gospel blessings. Yet God's ways towards them, in these very things, have been ways of mercy. He has led them, but his hand they have not seen. They turned not to him in the fullness of these privileges, and he is showing them, he can make them seek after him, when they are removed away from them all. Of such men, some of them of middle age, I have seen a number on the frontiers. They have removed with their families, and planted themselves in the new settled parts of the land. Their condition is now changed. They scarcely see a minister. Rarely is there a Sabbath of preaching. They are much alone at their work. They are away from their former associates—away from their old companions. And what is the consequence? A blessed consequence often. They become thoughtful. They are sober-minded. They reflect upon their past abused privileges. Conscience condemns them. They discover their sins. They are concerned for deliverance; and they feelingly enquire, what they must do to be saved? And many, I believe, are the instances, in the new settlements, where a thorough change of mind, on the subject of religion, takes place, and a religious character commences from such beginnings. To such persons, oh, how highly is then prized the arrival of a missionary. With what eagerness do they then listen to the preaching of the gospel. The mind is prepared. They have been considering their way. The Holy Spirit has been striving with them; and they turn from their former folly, with eagerness, to the gospel message—to the gospel light, and to the gospel hope. They are a part of the field upon which the good seed, the word of God, falls and brings forth fruit. Oh, give me minds that feel the need of instruction. There shall I teach with success. Give me a congregation that are hungry after the word preached. There shall my lips be opened with wisdom, to teach them the gospel.

REVIVALS.

ALLEDGED CAUSES OF AMERICAN REVIVALS.

The following (says the Philadelphian) are assigned, by a correspondent of the London *Evangelical Magazine*, as some of the causes of the frequent revivals in this country:—

1. The superior mode of conducting Sabbath school and bible class instruction.
2. The number and circulation of religious newspapers over all the Union, bringing religious intelligence into the mass of the population in its most pleasing form and aspects, at an expense of postage almost nominal.
3. The gigantic efforts of the American Tract Society.
4. Frequent and systematic pastoral visitation.
5. The facilities of education, literary and theological, in the numerous seminaries of our country.
6. The liberty and equality of our free institutions, opening places of profit and trust to all who are fit for them.

These (says the writer) are *some* of the means by which the population of the United States are leaving us in the distance.

If the same writer were to account for the frequent *declensions* of religion among us, might he not with propriety allude to the same topics, as calling forth too much self-complacency among the votaries of active benevolence?—Too much effort, and too many sacrifices, there cannot be, for so glorious a cause; yet let us remember the example of an apostle, who tho' in labours more abundant than all the rest of his associates, still felt himself to be "less than the least of all saints," and not fit to be called an apostle. Whether we speak of Sabbath schools, or religious newspapers, or tract societies, or pastoral visitations, we must find abundant cause for humiliation, as well as for rejoicing; and while we reflect with gratitude upon the literary, civil and religious privileges, with which our country abounds, it becomes us also to think of Capernaum of old, which was "exalted to heaven," in point of privileges, and tremble, lest for the abuse of these privileges, the doom of Capernaum should be our doom.

Christians in America are placed in circumstances of the most solemn and trying responsibility. If, in any sense, they are "distancing" their transatlantic brethren, probably they are not doing it either in self-denial or humility. If these graces were every where abundant, the treasuries of the Lord's house would be filled, and the chariot wheels of his salvation would no longer tarry amidst the countless fields of moral desolation.

Albany, N. Y.—We barely mentioned a short time since, as our readers will recollect, the commencement of a work of grace in one or two of the churches in Albany. The Philadelphian, a week or two afterwards, did the same, or a little more, on the authority of a letter which had just been received. The next thing we saw was the following, in the Albany Christian Register:—

"We observe in the Philadelphian, an 'extract of a letter from Albany.' The Western Recorder, probably from an 'extract,' notices the same subject. Is not such a course injudicious, at the present time? Most of our friends think so."

Now, as one of the parties alluded to, we feel constrained, in the spirit of perfect kindness, to give a negative answer to this inquiry. We are aware that untimely notices have often proved injurious—especially when too many particulars were given. But there is another side to this picture. There may be circumstances, where, if one were to hold his peace, the very stones would seem to cry out against him. The work at A. however, for we have been there in person, does not appear to embrace circumstances either of peculiar delicacy or of extreme urgency; and surely if the news of one sinner repenting causes joy in heaven, the hopeful conversion of twenty, thirty, forty, or more, in a single congregation, comparatively small in size, may venture to call forth on earth as much as a single paragraph in a religious newspaper.

Mr. Kirk's congregation—fourth presbyterian—has been but recently organised. As yet they have no meeting house of their own; but are kindly permitted to occupy the large session-room of the Dutch church. A revival so soon among them, must be considered as a very joyous event, and one which should encourage the organisation of new churches in other places, where there is a dense and increasing population.

We continue to hear from A.; and learn from the best possible authority, that the work in this interesting society has greatly increased within a short time past; that its character is very precious; and that the number of hopeful subjects is already very considerable. Thus much we may venture to say, without fear of embarrassing those who are more immediately engaged in the promotion of this work. The glory belongs not to them, but to another—to the Lord, whose own right arm hath gotten himself the victory. Let Christians, who know something of the trying responsibilities of those who are receiving such a blessing, remember to pray for Albany.

Albemarle Co. Va.—A revival commenced here last spring, and continued until this winter, during which time, between 80 and 90 were hopefully converted to the Lord, and united to him in a solemn covenant. It was like a refreshing shower upon a dry and thirsty land.—For a considerable time previous to the commencement of this revival, this church had been in a cold, lifeless and indifferent state; but the harps of many of God's people, which had long hung upon the willows, were now tuned afresh, while their hearts glowed with heavenly zeal. It was indeed a joyful sight, to see sinners pressing to the gates of Zion, declaring what the Lord had done for their souls. The young, the middle aged, and the aged, were all participants in the work of grace.—*Vis. & Tel.*

WESTERN RECORDER.

UTICA: APRIL 7, 1829.

Have they been into their closets, and committed the case to God in prayer?—This question of a correspondent, to-day, in reference to those who still neglect to adopt the practice of "entire abstinence," we hope will find its way into every christian heart, where there remains the least hesitation as to duty. And if there are any, who, having been otherwise distinguished for their piety, are here *refusing* to open their eyes to the light which has been so abundantly shed upon this subject; and who, by their practice, if not by their words, are joining interests with the enemies of righteousness on the subject; let them see well to it, that they be not wounding the Saviour in the house of his friends. Truly, if in many districts of our country the mere men of the world are now ashamed to be seen drinking, it is high time for the "rum-drinking Christian" to come to a solemn pause - to ask himself, as in the presence of God, whether now, after so long a time, he ought not to refrain from so dangerous a habit, and such an evil example.

Liberia.—The latest intelligence from this place confirms the news of the death of Cary. Seven others, none of them prominent men in the colony, perished with him. The explosion was occasioned by the ignorance or carelessness of a young lad. The loss of Cary, so soon after that of Ashmun, will be deeply felt. In other respects, the colony was in prosperous circumstances.

Bishop Hobart's Pastoral Letter on the subject of Clerical Associations.—This singular production appears at full length in the Auburn Messenger. The EPISCOPAL Philadelphia Recorder, a paper of high respectability, notices it as follows:—

"Five reasons why clergymen should not meet together for purposes of private prayer, for the promotion of personal piety and their official usefulness! Was ever a christian Bishop at pains before to print reasons why ministers should not pray together? And yet it will be said that the Bishop is entitled to his private opinion as to the usefulness and tendency of such meetings. So he is! He has an equal right to publish those opinions to the world. None can doubt it! And we presume that the christian public will take the same liberty of deciding how far they comport with the standing and the title of a christian Bishop. Our present object is simply to announce the anomalous production. We presume it will not pass unnoticed by those to whom it chiefly relates."

The late Rev. Benjamin Allen.—We mentioned the death of this clergyman a short time since, as having taken place at sea, on his passage to this country from Liverpool. The following particulars are copied from the Philadelphia Recorder:—

"Upon first going on ship-board to return home, he for a few days seemed better; but soon began to spit blood, which he did every day without intermission until he died. His pain and fever were at no time very distressing; but wasting gradually away, his strength daily became less and less, until 6 o'clock in the evening of the 13th of January, when, like one falling into a sweet sleep, his redeemed spirit burst all its shackles, and entered upon the full liberty wherewith Christ hath made us free. At his particular request, the bible was read to him nearly the whole night previous to his death, and one of the first passages which he himself pointed out, was that sublime portion of the first book of Corinthians which is embodied in our burial service. The morning previous to his death, he was asked by the captain, if he was willing to leave this world He answered "I am;" and after a moment's time for reflection, added, "I am ready to go." And these were the last words he was known to speak.

"Just on the eve of his departure from England, a clergyman said to him, "Perhaps when the sea gives up its dead, you may be found among the number." "Well," he replied, "that will be as short a passage to heaven as any." At noon-tide on the 15th of January, he was gathered to this great congregation; and when the archangel shall sound, we doubt not but that with exceeding joy, he will find his expectation true."

Doctrine of Election.—No doctrine is more often misstated or misapprehended by its opposers of every class, than that of election. We learn that Dr. Taylor, of New-Haven, by request of his ministerial brethren, is about to give a course of lectures upon the subject. If we mistake not, a specimen of his style may be seen in the first article of the Quarterly Christian Spectator.

An Infidel Paper.—A low foreigner was in this village a few days since, offering to the houses and shops in course, a prospectus and specimens of—"Priestcraft Exposed," a vile production issued at Lockport. The fellow met with rather an ungracious reception. One person advised him, as a friend, to burn his specimens and go home; another was grateful that our own country had not given birth to such a fellow; and a third advised him, for the sake of consistency, to purchase a halter and hang himself. But he persevered, and obtained a very small number of subscribers; one or two of whom, we suspect, would be ashamed to have it known. Perhaps it might be well to expose the *names* of such persons, that the public may know what to think of them.

A State Temperance Society.—The formation of such an institution is now in contemplation in Connecticut. Entire abstinence will doubtless be its motto.

"*Except for Medicine.*"—This phrase occurs so often in the resolutions of temperate societies, as to create some fears that it is receiving too extended a definition. Ardent spirits are used, we believe, more or less, in the *composition* of medicine; but as a *prescription* for medicinal purposes, the physicians are agreed in *condemning* them. The phrase, therefore, is quite too indefinite, for the promotion of abstinence. Many people may think they require this medicine as often as they are too hot or too cold—too wet or too dry—too unhappy, too languid, too fatigued, too hungry, or too thirsty.

Progress of Temperance in Ohio.—About a year ago, it seems, an effort was made in the vicinity of Portage county, to raise a building frame without the aid of artificial stimulus; but the building proved too heavy for the undertakers, and the owner spent nearly a week in raising it with his own hired workman. But on a late occasion in that county, the *presence* of spirits, was found to produce a similar result People would come to the raising; but the sight of the bottle would drive them back again This looks well.

National Prosperity.—This title designates three short sermons from the pen of Dr. Beecher, which appear in the National Preacher, for March. We are glad to learn that they have been stereotyped for general circulation. We intend to notice them more particularly hereafter. One of them relates to the importance of the Sabbath.

Speeches.—The time draws near for the celebration of the religious anniversaries in New-York and other parts of the country. We hope there will be less of the display of speech making, and more of sound information and of unction, than has sometimes been witnessed. This feeling is not peculiar to ourselves People in general need *instruction—not declamation;* and they must be made to see the *dark* as well as the *bright* side of things.

Another Six-Day Newspaper.—The New-York Morning Herald, we perceive, is now to be added to the list of daily journals which are never prepared by Sabbath labour. The editors say:—

> "Our advertising friends are requested to hand in those advertisements intended for Monday's paper early on Saturday, as no labour is done in our office on Sunday."

Every such example tells volumes in favour of the Sabbath cause.

The following may serve as a good hint for many a worshipping congregation:—

> "*Old Times.*"—The good people of Andover, in 1672, passed an ordinance, that "whatsoever dogs shall be in the meeting-house on the Sabbath day, the owner thereof shall pay sixpence for every time being there;" and an officer was appointed "to take notice thereof, and to gather it up."

Many too, who permit their dogs to go to meeting, will keep servants and children at home.

Mr. and Mrs. Ely have arrived at Martha's Vineyard, from the Sandwich Islands.

The Synod of South-Carolina and Georgia have appropriated $600 towards the erection of a church edifice in St. Augustine, Florida.

A number of communications are still on file. They shall receive the earliest possible attention.

Pledge Redeemed.—It will be seen by the following communication, that the resolution to supply Oswego county with the bible, has been fully redeemed—some few families excepted, who *refuse to receive* the bible on any condition. What kind of families must these be, who have thus "judged" themselves "unworthy of eternal life?" The number of such families will in all probability increase, where the work of bible distribution is delayed; for the emissaries of the father of lies have gone forth, to claim and occupy the field. They are not wanting in zeal or industry:—

For the Western Recorder.

The third anniversary of the Oswego County Bible Society was held at the West Village, in Mexico, Jan. 13, 1829.

The meeting was opened with a sermon by Rev. Ralph Robinson, from Prov. xxix. 18—"Where there is no vision the people perish."

The report of the Directors was read and accepted. The Treasurer's report was accepted; from which it appears that he has transmitted to New-York, during the year, for bibles and testaments, $340; and that there is now in the treasury, $50 26.

Information was given at the meeting, that the A. B. Society had commissioned Rev. G. B Davis, as their agent, to spend a few months in this country, in reorganising the Society, and collecting funds for the liquidation of our debt.

Whereupon it was resolved, that we gratefully receive his services, and cheerfully recommend him to the favourable attention and patronage of the patriotic and benevolent within our bounds.

Adjourned, to meet at Colosse, the first Wednesday in March next, with a view to accomplish the re-organisation of the Society, by forming the several town branches which shall have been formed into a County Auxiliary

Colosse, March 4, 1829.

Met according to adjournment; and having adopted the constitution recommended to Auxiliaries by the Parent Society, the following officers were chosen:—

Rev. Jason Lathrop, Pulaski, *President.*
" Ralph Robinson, New-Haven, } *V. P's.*
" Benjamin M'Coon, Constantia, }
" D. R. Dixon, Mexico, *Cor. Secretary*
" F. T. Smith, New-Haven, *Rec. Sec'ry.*
Peter Pratt, Esq *Treasurer & Depositary.*
Paul Allen, Elias Brewster, John Holmes, Jabin Wood, and Hezekiah Nichols, *Executive Committee.*

Resolved, That an abstract of the Third Annual Report, together with an account of this meeting, be published under the direction of the Executive Committee.

Resolved, That the next anniversary be at Pulaski, on the 2d Tuesday of January, 1830 at 11 o'clock A. M.

Extracts from the Third Annual Report, presented Jan. 13, 1829.

At the last anniversary of this Society, the meeting "pledged themselves to use every exertion to supply, during the year, every destitute family thro'out the county with a copy of the Holy Scriptures." This resolution has not been forgotten by the Board, nor the pledge unredeemed. *The county is supplied.* The Bibles and Testaments then on hand, together with others since purchased have been distributed to the destitute. The Agent employed in this work stated in his report, that every family was now supplied with a copy of the Holy Scriptures, who would suffer this book of God to find a place in their dwellings. But that he was under the painful necessity of saying, that there are men in the county so depraved, that they will not *receive* a bible on any terms. They will neither purchase, nor accept of it as a gratuity.

But while we enjoy the satisfaction of having placed the lively oracles in every family that would receive them, we would bear it in mind, that we are still indebted fo these bibles to the Parent Society in a large amount. In this respect, we have done but little more than to pay for the additional bibles which we have purchased during the year. The amount of charges now against us, is $924 49.

The distressing sickness which prevailed during the autumnal months, together with the hope of receiving the services of an agent of the A. B. Society, has hitherto prevented our making any special effort for the collection of funds.

The number of Bibles and Testaments distributed during the year, is 1861. The whole number distributed by the Society, since its formation is 3301. There are now in the depository 69.

Agent's Report, March 28.

The agent, Rev. G. B. Davis, reports the collection of the following sums, from the different branches which he has organised, and other sources, viz:—

From the Granby & Fulton Branch		$22 66
Pulaski	do	92 56
Richland	do	48 24
Volney	do	26 36
Sandy Creek	do	38 16
Mexico	do	134 67
Scriba	do	18 03
Albion	do	11 55
New-Haven	do	35 00
Hastings	do	14 25
Williamstown	do	13 05
Orwell	do	8 62
Redfield	do	3 78
Oswego	do	44 00
2d Oswego	do	12 45
Constantia	do	23 74
Hannibal	do	29 00
Grand jury of the county,		2 00
Sale of bibles & testaments,		3 50
		$581 61

The editors of the Baptist Register, and of the Christian Journal, of Utica, and of the journals printed in the village of Oswego, are requested to give the above an insertion in their respective papers.

By order of the Executive Committee,
D. R. DIXON, *Cor. Sec.* *O. C. B. S.*

The following notice appears in the last Visitant and Magazine. We hope it will not be in vain. If any special argument is still required in favour of the establishment of a County S. S. Union, a powerful one may be derived from the fact, that there are now within the limits of this county, as nearly as can be estimated, not far from 19,000 children between the ages of 5 and 15 years. Ought not *all* of these to be sent to Sabbath school:—

ONEIDA COUNTY.

The friends of Sabbath Schools in the county of Oneida, are requested to meet at Utica, on the 6th day of May next, at 3 o'clock, P. M. to consider the expediency of forming a Sabbath School Union for the County.

The Directors of the Western Sunday School Union, in calling this meeting, deem it incumbent upon them to state their full conviction of the importance of the object for which the meeting is called. Amid their multiplied cares in the management of a large Society, Oneida county has been too much neglected; and while the Directors deplore the evil, they can give no assurance of doing better for the time to come. Their only excuse is found in the greater demand for extraordinary effort in the surrounding country, and in the fact, that their object has been, to advance the general interests of Sunday Schools throughout their Union, rather than to cultivate the field of a single county.

By order of the Board.
G. S. WILSON, *Cor. Sec.*

For the Western Recorder.

UTICA WILBERFORCE SOCIETY.

The Utica Wilberforce Society, auxiliary to the American Colonization Society, held their first meeting on Friday the 27th March ult. The following gentlemen were appointed to fill the several offices, designated in the constitution of the Society, viz:—

Joseph Kirkland, *President.*
John H. Ostrom, *Vice-President.*
Samuel Stocking, *Treasurer*
Thomas R. Walker, *Secretary.*
William Clarke, Jacob Snyder, Rutger B. Miller, Thomas F. Field, William J. Bacon, *Managers.*

At the same meeting, the Hon. *William H Maynard* was appointed a delegate to represent this Society at the proposed convention, to be held in the city of Albany, on the 9th inst, for the purpose of forming a State Society, auxiliary to the National Society at Washington.

For the Western Recorder.

BOONVILLE TEMPERANCE SOCIETY.

Mr. Editor—The Boonville Temperance Society held their first quarterly meeting in Boonville, on the 1st inst. An address was delivered before the Society, and the names of forty-one new members were reported, since the formation of the Society in January last; making the present number eighty-one.

Your's &c. G. H.
Boonville, April 2 1829

*** We are requested to state, that the Depositories of the *Western Sunday School Union,* the *Utica Tract Society,* and the *Oneida Bible Society,* will this week be REMOVED to No. 145, Genesee street, west side of the canal, and next door to Peale's Museum. This is a beautiful and flourishing part of the town; the Depositories will occupy the front part of a lower story; and the public, we think, will be well accommodated by the arrangement.

POLITICAL.

NEW-YORK LEGISLATURE.

Saturday, March 28.—In Senate, the bank bill, from the Assembly, was again under consideration, in committee of the whole.

An amendment was offered by Mr. Bogardus declaring it unlawful for the commissioners to be appointed under the bill, to own or in any manner to be concerned in any bank stock in this state, or to advise any other person either to purchase or not to purchase any such stock; which was adopted.

The committee then rose, and reported progress, after having passed all the sections of the bill but one, which had been passed over.

In Assembly, the Chemung canal bill was again under consideration. Mr. Dickson spoke in favour of the bill until the hour of adjournment.

Monday, March 30.—In Senate, the day was again spent in debate upon the bank bill. Several amendments were offered and rejected; when the committee of the whole rose, without taking the final question.

In Assembly, the consideration of the Chemung canal bill was resumed in committee of the whole. An amendment was adopted, that the work should not be commenced, until the canal commissioners had made contracts, with good security, for its completion, for $300,000 The bill then passed; the committee rose and reported, and their report was agreed to by the house; ayes 54, noes 24.

Tuesday, March 31.—In Senate, the bank bill was again taken up in committee of the whole. Many amendments were again offered and rejected; when the committee rose and reported their agreement to the bill, and their report was agreed to by the Senate; ayes 21, noes 6.

The bill was then read the third time and passed; ayes 19, noes 7.

In Assembly, the Chemung canal bill was read the third time & passed; ayes 75, noes 31.

The committee of the whole again took up the election bill. An amendment requiring the presidential electors to be located in the congressional districts, was lost. Some other amendments were offered, and withdrawn by the movers; there was a great deal of talking and some sparring, but no progress was made in the bill.

The bank bill, with an amendment, was received from the Senate, and the amendment was concurred in. [It has become a law.]

The two houses this day appointed *John Keyes Paige, Gerrit Y. Lansing,* and *John Sudam,* regents of the university, in the place of Samuel A. Talcott and Martin Van Buren, resigned, and John Tayler, deceased.

Wednesday, April 1.—The Senate were occupied the principal part of the day, as a court of errors.

In Assembly, the bill to incorporate the Rome and New London turnpike company, was read the third time and passed.

The committee of the whole passed the bill from the Senate, for the choice of presidential electors by a general ticket; and rejected the bill changing the time of holding the general election.

Thursday, April 2.—In Senate, the committee of the whole again considered the bill to promote education, by the publication and distribution of books for the use of common schools. Mr. Maynard proposed to amend the bill, so as only to authorise the loan of $3000 to M. R. Bartlett, to enable him to publish his common school manual; the payment to be secured by his bond, with two sufficient sureties, to be approved by the attorney general. The amendment was supported by the mover and Mr. Viele, and opposed by Messrs. Hubbard and Todd, and lost. The bill was rejected, five only rising in favour.

The Senate then went into committee of the whole on the bill to provide for the erection of an addition to the capitol. Mr. Viele proposed to so amend the bill, as to direct the payment of the sum of $17,500 to the corporation of the city of Albany, on condition that they, together with the supervisors of the city and county of Albany, shall release to the state all their right and interest in the capitol, by the 1st of June next. After some debate, the amendment was agreed to, and the bill ordered to be engrossed.

In Assembly, Mr. Paige, from the committee on banks, reported *four* bills to renew the charters of banks, viz. the Mohawk bank, Schenectady; the Mechanics' & Farmers', Albany; the bank of Troy, and the bank of Geneva, conformably to the provisions of the general bank bill. Also, *three* bills to incorporate new banks, viz. the Monroe bank, at Rochester, the Lockport bank, and the bank of Ithaca. The bills were ordered to be printed.

No other business of importance was done.

Friday, April 3.—In Senate, the committee of the whole had under consideration, and reported progress, on the resolutions relative to a survey of the route of the Black river canal.

In Assembly, Mr. Paige, from the bank committee, reported bills to renew the charters of *six* banks, viz. Auburn, Utica, New-York State, Farmers', at Troy, Middle District, at Poughkeepsie, and Newburgh. Also, bills for *six* new banks, viz. in New-York, Batavia, Utica, Troy, Albany, and Geneseo. Ordered to be printed.

The committee of the whole passed the bill, from the Senate, to continue in force for one year, the act for the employment of special counsel in relation to the abduction of William Morgan.

FOREIGN.

An arrival at Baltimore has brought London papers to the 7th of February.

Nothing new of importance had been received from the Russians or Turks.

Great-Britain.—The British Parliament met on the 5th of February. The King was not present in person, and the session was opened by his majesty's commissioners. The Lord Chancellor then read the speech; from which the following are extracts:—

"*My Lords and Gentlemen*—His majesty commands us to inform you, that he continues to receive from his allies, and generally from all princes and states, the assurance of their unabated desire to cultivate the most friendly relations with his majesty.

"His majesty laments that his diplomatic relations with Portugal are still necessarily suspended. Deeply interested in the prosperity of the Portuguese monarchy, his majesty has entered into negociations with the head of the House of Braganza, in the hope of terminating a state of affairs which is incompatible with the permanent tranquility and welfare of Portugal.

"His majesty commands us to assure you that he has laboured unremittingly to fulfil the stipulations of the treaty of the 6th July, 1827, and to effect, in concert with his allies, the pacification of Greece. The Morea has been liberated from the presence of the Egyptian and Turkish forces.

"This important object has been accomplished by the successful exertions of the naval forces of his majesty, and of his allies, which led to a convention with the Pacha of Egypt; and finally, by the skilful disposition and exemplary conduct of the French army, acting by the command of his most christian majesty on the behalf of the alliance. The troops of his most christian majesty, having completed the task assigned to them by the allies, have commenced their return to France. It is with great satisfaction that his majesty informs you, that during the whole of these operations, the most cordial union has subsisted between the forces of the three powers by sea and land.

"His majesty deplores the continuance of hostilities between the Emperor of Russia and the Ottoman Porte. His imperial majesty, in the prosecution of those hostilities, has considered it necessary to resume the exercise of his belligerent rights in the Mediterranean, and has established a blockade of the Dardanelles.—From the operation of this blockade, those commercial enterprises of his majesty's subjects have been exempted, which were undertaken upon the faith of his majesty's declaration to his Parliament respecting the neutrality of the Mediterranean sea. Although it has become indispensable for his majesty and the King of France to suspend the co-operation of their forces with those of his imperial majesty, in consequence of this resumption of the exercise of his belligerent rights, the best understanding prevails between the three powers in their endeavours to accomplish the remaining objects of the treaty of London.

"The state of Ireland has been the object of his majesty's continued solicitude. His majesty laments, that in that part of the united kingdom, an association should still exist, which is dangerous to the public peace, and inconsistent with the spirit of the constitution, which keeps alive discord and ill will amongst his majesty's subjects, and which must, if permitted to continue, effectually obstruct every effort, permanently to improve the condition of Ireland His majesty recommends that you should take into your deliberate consideration the whole condition of that part of the kingdom; and that you should review the laws which impose civil disabilities on his majesty's Roman catholic subjects. You will consider whether the removal of those disabilities can be effected consistently with the full and perfect security of the establishments in church and state, with the maintenance of the reformed religion established by law, and of the rights and privileges of the bishops and of the clergy of this realm, and of the churches committed to their charge. These are institutions which must ever be held sacred in this protestant kingdom, and which it is the duty and the determination of his majesty to preserve inviolate."

In the House of Lords, the same day, in answer to a question from the Duke of Newcastle, on the subject of the Roman Catholics, the Duke of Wellington said that it was the intention of his majesty's government, according to the course proposed in his majesty's speech, to present to Parliament, in the course of the present session, a measure for the adjustment of the Roman catholic question. That measure would tend to the removal generally of all the disabilities under which the Roman catholics laboured, with the exception solely of that which rested on special grounds. It would be accompanied also by other measures, rendered necessary by the removal of those disabilities.

Turkey.—Letters from Adrianople describe the state of the Turkish army as very sickly. Similar accounts are contained in the German papers in respect to the army at Shumla.

The report that was in circulation, that the Porte had acceded to the mediating powers, and invited the ambassadors of France and England to return to Constantinople, is not confirmed, and appears to have originated in a stock jobbing speculation.

The Porte has issued orders to bring into the field 60,000 Bosnians, and 90,000 Albanians; but the possibility of calling out such masses, and equipping them, seems quite problematical.

DOMESTIC.

Bituminous Coal.—We are pleased to learn that an article so essential to our manufacturing operations as mineral coal, is now about to be supplied to us in great abundance, and at a cheap rate. The bed is in Clinton, Wayne co. Ohio, one mile from the canal and fifty miles from lake Erie. Its quality appears, from certificates of smiths and other practical operators, to be excellent; and the water conveyance to this place is so easy, that it can be delivered here at a very low rate. It will cost upon the bank of the canal at the place of shipment, about one dollar per ton, or, at the extent, not exceeding one dollar and twenty-five cents. It is said to be used in the near vicinity of the bed for domestic purposes, in preference to the best fire wood, although such wood there costs but fifty cents per cord. The proprietor, Mr. Greham Chapin, is now here, at the mansion-house, to make arrangements for its delivery in any quantity upon the opening of the canal, and will give any information regarding it which may be desired.—*Rochester Tel.*

Extraordinary Growth.—An elm tree, nearly opposite the house of Heman Day, Esq. in West-Springfield, was planted by him on the 8th of January, 1775—54 years ago. At the time of transplanting, it was a sapling carried in the hand. The trunk is now eighteen feet in diameter, to the height of twelve feet above the surface of the ground, where it divides into branches, which overhang a circle of more than 300 feet in circumference, covering 7,500 square feet of surface.

Dispatch.—A gentleman, who arrived at Liverpool by the Silas Richards, packet-ship, in 19 days from New-York, expressed in a striking manner, the rapidity with which that long voyage (nearly 3200 miles) is now performed. "I left New-York," said he, "*the week before last.*"

Shocking Death.—Jacob Mann, Esq. formerly sheriff of Schoharie county, lately, in the absence of his family at church, took a dose of *salt-petre,* mistaking it for salts, which caused his death in less than half an hour.

Temperance.—At the annual town-meeting in Alfred, Mass. on Monday, March 2d, for the choice of town officers, the two following votes were passed unanimously:—

Voted, That no ardent spirits be furnished on the highways, this year, at the expense of the town.

Voted, That it be considered dishonourable by the electors present, for any person, elected into office in this town, to treat with ardent spirits.—*Ch. Mirror.*

Essex Medical Society.—At the late annual meeting of the Essex (New-Jersey) Medical Society, the following resolutions were adopted:—

1. *Resolved,* That the members of the Essex Medical Society consider the intemperate use of ardent spirits as the most fruitful source of disease, and as such a great social and national evil.

2. *Resolved,* That the members of this society discountenance by their example and influence, the habitual and excessive use of ardent spirits.

Domestic Manufactures.—The state of Rhode-Island contains at this time, 139 cotton factories. The towns of Warwick and Smithfield each contain twenty woollen and twenty cotton factories. The whole state contains but little more land than the county of Oneida.

Population of London.—In 1801, it amounted to 845,000 persons; in 1811, to 985,100; in 1821, to 1,167,500. A new census will take place in 1831; but is now estimated at 1,349,900; without taking into account the large villages in the vicinity, which may be considered as so many suburbs.

Snow Storms.—The city editors of New-York whine bitterly at the effects of what they call a "tremendous snow storm," falling in *flakes,* and covering the *side walks!* A Green mountain boy would "laugh in his sleeve," at *such* an account of a snow storm; and if introduced to a city editor, ten to one, he would invite him to a "sleigh ride, all the way *out* of the world, *up* in Vermont," where the snow is twenty feet deep in many a drift; and where freemen think no more of dashing through a ten foot drift to March meeting, than the "men of Gotham" do in brushing a *flake* from the side walk, that may happen to *impede* their passage to the theatre. *Vermont paper.*

The Duke of Northumberland, the present Lord Lieutenant of Ireland, is in his 44th year. He has an income of 260,000 or 270,000 pounds sterling per annum, which in United States currency, amounts to nearly twelve hundred thousand dollars per annum.

The ravages made by the wars of the revolution and of the empire, upon the population and the wealth of France, have been estimated, according to M. Dupin, at 2,000,000 of men, and $2,664,000,000.

Simeon De Witt has been elected chancellor of the university, to fill the vacancy occasioned by the death of John Tayler. Elisha Jenkins has been chosen vice chancellor, in place of Mr. De Witt.

The ice in the Hudson broke up on Wednesday last, without doing any damage. The water is very high; and as late as Saturday morning, no steam-boat or other vessel had arrived at Albany.

A part of the dam at the mouth of Schoharie creek is carried away; which, it is feared, will retard the navigation of the canal to a later period than usual.

Thomas M. Francis is appointed by the canal board, collector of tolls on the Erie canal, for the village of Utica, in the place of Stalham Williams, removed.

Elizabeth Weaver, a resident of Canterbury, (Conn.) has attained the age of one hundred and three years. She enjoys excellent health, and converses intelligently of "by gone days." The youngest of her three children is said to be eighty. Her recollection seems unimpaired.

The Ohio river, at Cincinnati, on the 8th ult. was 36 feet above low water mark, and rising fast. At Wheeling, at the last accounts, it was rising, and was 9 feet above low water.

At Baltimore, on the 27th ult. flour was sold in quantities, at $7 per barrel.

The New-Orleans papers contain an account of a meeting which was held in that city on the 8th February, to adopt measures for the more general circulation of the scriptures in the state of Louisiana. Addresses were made by Judge Smith, J. A. Maybin, Esq. Gen. Ripley, Louis Moreau Lislet, Esq. and Rev. Messrs. Clapp and De Fernex. The sum of $779 was subscribed at the meeting, and measures were taken to increase the amount.—*N. Y. Jour. Com.*

It is said that the Duke of Newcastle, in England, has had a clause introduced into some of his leases, binding his lessees, "that in none of the houses to be built shall be held prayer-meetings, or any conventicle for the diffusion of sentiments contrary to the doctrines of the church of England."—*Philad.*

DEATHS.

In Richmond, Va. Miss *Philenia Carpenter,* aged 36. She was a native of Huntington, Ct. and was formerly preceptress of Westfield Academy. She arrived at Richmond four months previous to her decease, in a declining state; and was soon confined to the chamber from which she took her flight to a world of rest.

In Tinmouth, Vt. *Obadiah Noble,* Esq. aged 90. He graduated at Princeton college in 1763; was the oldest scholar in his class, which consisted of nineteen; and outlived them all by more than five years.

At Chambly, the Hon. *Charles M. De Salaberry,* member of the legislative council of Lower Canada, aged 50. He commanded the Canadian voltigeur regiment during the last war between the United States and Great-Britain.

In Paris, M. *Paul Barras,* formerly President of the Executive Directory, aged 72.

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of John Osburn; at the offices of E. S. Cozier or John Parsons, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,
H. W. OSBURN.
Utica, April 7, 1829. 14

ENGLISH THORN-QUICKS,
FOR GROUND FENCES ON FARMS.

WILLIAM PENTON has a quantity of the above for sale, which are fresh, from being raised in this country out of the true English Hawthorn Seed.

He has, also, at his Store, 105, Genesee street, next to Mr. Welles' tavern, a large stock of all kinds of LIQUORS and GROCERIES, &c. &c. which will be warranted of first quality, and sold cheap, either wholesale or retail, for cash or approved bills. Purchasers will be so kind as to give a trial.

☞ Thorns are not only beneficial for fences, but they also beautify the farm with their flowers, whose fragrance goes over the fields in which they grow.
Utica, March 16, 1829. 11w3

MEMOIR OF MRS. JUDSON.

MEMOIR of Mrs. Ann H. Judson, including the History of the Burman Mission; accompanied with a portrait of Mrs. J., a map of the Burman Empire, and a specimen of the Burman Language; by Rev. J. D. Knowles; 354 pp. 12mo. price $1—Just received and for sale at the office of the Baptist Register, No. 32, Genesee street. D. BENNETT & CO.
Utica, March 31, 1829. 13

THE CHRISTIAN SPECTATOR.
QUARTERLY SERIES.

THIS work, containing on an average, one hundred and sixty-eight pages of original matter to a number, will be published by A. H. Maltby, at New-Haven, Ct. on the first day of March, June, September and December, in each year; price *three* dollars per annum, payable on the delivery of the first number; or *four* dollars, if payment be delayed to the end of the year.

The Christian Spectator has become the sole property of one of the Conductors, and is placed under the direction of the whole Board as *Associate Directors.* This transfer of property has occasioned a delay in the publication of the first number, which will not, it is believed, occur a second time. The Conductors have received assurances of efficient support, in contributions to their pages, from gentlemen already known to the public as able and successful writers, and no exertions will be spared to render this work a powerful supporter of sound literature and evangelical truth.

The Conductors have learnt with much regret, that in closing the concerns of the past year, some errors and misapprehensions have occurred. These have arisen chiefly from the conduct of one of their agents, who has collected money, and converted it to his own use, without returning even a list of payments received. On the plan now adopted, there will be no ground of complaint, it is believed, as to punctuality or exactness in the business part of the work.

Recommendations of the work in the quarterly form, have been voluntarily given by clergymen of New-York, Philadelphia, Hartford, and other places. Specimens may be seen by calling on Messrs. Hastings & Tracy, Utica, and E. Peck & Co. Rochester.
March 24, 1829. 12w3

BOARDING.

THE Subscriber intends to open a Boarding-House in the first part of April, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.
P. S.—A good COOK wanted: Inquire as above.
Utica, March 24, 1829. 12tf

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

THE NEW ROAD ACT: Also, Blank Warrants for Overseers of Highways, with columns for the names of the persons assessed, and for the number of days they are to work: For sale at the Bookstore of Hastings & Tracy. *March 16, 1829.*

LOOK AT THIS!!

SELLING AT COST.—The Subscribers being about to close their business in this place, now offer their entire Stock of DRY GOODS, at cost; among which are some great bargains. Ladies wishing to supply themselves *cheaper than ever,* with splendid Lace Collars, Pelerines, Capes, Caps, Veils, &c. &c. will do well to call soon, at No. 36, Genesee street. Also, Ribbons, Calicoes, Broadcloths, Table and Piano Covers, Umbrellas; all of which were purchased uncommonly low, and will be sold accordingly.
BULL & WINSLOW.
Utica, March 23, 1829. 9

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by
WARNER & HARVEY.
Utica, Feb. 24, 1829. 8

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.
J. BROWN, 122, Genesee st.
Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE.

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,
Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.
Utica, Dec. 30, 1828. J. BROWN.

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,
Just received and for sale, by
PARKER & HASTINGS.
Utica, Dec. 9, 1828. No. 90, Genesee street.

FRESH TEAS & TOBACCO.

80 chests fresh Hyson-skin, Young Hyson, } TEAS
Old Hyson, Souchong and Bohea }
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

FISH.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. 50

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of David P. Hoyt, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.
JOSEPH B. HOYT.
Utica, July 19, 1828. 30

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Egglestone, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.
Utica, Jan. 26, 1829. 4

POETRY AND MUSIC.

BELSHAZZAR.

BY REV. GEORGE CROLY.

Hour of an empire's overthrow!
  The princes from the feast were gone;
The idol flame was burning low;
  'Twas midnight upon Babylon.

That night the feast was wild and high;
  That night was Zion's God profan'd;
The seal was set to blasphemy;
  The last deep cup of wrath was drain'd.

'Mid jewell'd roof and silken pall,
  Belshazzar on his couch was flung:
A burst of thunder shook the hall;
  He heard—but 'twas no mortal tongue!

"King of the East! the trumpet calls,
  That calls thee to a tyrant's grave:
A curse is on thy palace walls;
  A curse is on thy guardian wave.

"A surge is in Euphrates' bed,
  That never fill'd its bed before;
A surge, that ere the morn be red,
  Shall load with death its haughty shore.

"Behold a tide of Persian steel,
  A torrent of the Median car;
Like flame their gory banners wheel:
  Rise, King, and arm thee for the war!"

Belshazzar gaz'd; the voice was past;
  The lofty chamber fill'd with gloom;
But echo'd on the sudden blast
  The rushing of a mighty plume.

He listen'd; all again was still;
  He heard no clarion's iron clang;
He heard the fountain's gushing rill—
  The breeze that through the roses sang.

He slept; in sleep wild murmurs came;
  A vision'd splendour fir'd the sky;
He heard Belshazzar's taunted name;
  He heard again the prophet cry:—

"Sleep, Sultan! 'tis thy final sleep;
  Or wake or sleep, the guilty dies;
The wrongs of those who watch and weep,
  Around thee and thy nation rise."

He started; 'mid the battle's yell,
  He saw the Persian rushing on;
He saw the flames around him swell!
  Thou'rt ashes, King of Babylon!

ANTHEMS AND SET PIECES.

There are two distinct plans of designing in the composition of anthems and set pieces, which deserve to be more generally recognised. The first is, that of giving the music of itself, aside from the words, a character so specifically expressive, that the tasteful execution of it in mere notation will be calculated to draw forth the required emotions. The words in this case point out the proper objects of emotion; and if well arranged and distinctly enunciated, will serve to fix attention, though they do very little towards heightening the general interest. The compositions which are found under the names of the modern masters, Haydn, Mozart, &c. &c. appear to have been modelled after this plan; and were generally calculated, in the first instance, to appear in a very different place than the one which is now assigned them in the sanctuary. "The Heavens are telling," "Hallelujah to the God of Israel," &c. may be cited as examples. The harmony and the movement are here calculated to awaken a loftiness and sublimity of sentiment, which seizes at once upon every lover of music, and continues to please just as long as novelty and association continue. When these are gone, the words are left without power; and no execution can longer draw forth their character. These pieces soon lose their religious interest; and tempt us almost to question the genuineness of their character. A large class of old anthems, composed by Purcell, Greene, Croft, and others of a later day, are of a similar class. Doubtless they were once effective; but the style of music has changed, the power of association is lost, and the music, though learned and scientific, produces little effect, save that of the jumble of words without sentiment or meaning.

The other plan referred to, is where the composer seizes upon the strong character of the words, and so arranges the music as directly to draw forth their pathos chiefly through the power of impassioned enunciation. The words receive additional meaning, chiefly by this species of musical *delivery;* while the harmony, movement, &c. are only felt to be agreeable accessaries. These compositions have rather an unpretending character; yet they will often continue in favour as long as the words continue to be uttered in the true pathos which they require. Many a musical professor has scowled and shrugged his shoulders, because the *foolish people* would be pleased with such pieces as Denmark and the Dying Christian; the harmony, melody and rhythm of which have so long since become perfectly common-place, and, aside from the words, entirely destitute of interest. But the reason is obvious. These pieces are so arranged, (in the original we mean), as directly to draw forth the pathos of the words, as long as the interest of the latter can be maintained by skilful and *appropriately* impassioned execution. There is a number of tunes in circulation which bear this character; yet several of them, we are sorry to say, have been quite spoiled by receiving a totally new arrangement. The *abstract* character of the music is a little raised; but the peculiar features of enunciation can no longer be supported. Trifling corrections are indeed necessary; but to have the whole arrangement changed, as it has sometimes been done in the two pieces just specified, is to our feelings quite insufferable.

Were this article intended as a *review* of the current publications, we should here specify a third class, such as Callcott's, where the composer *describes* the exercise of worship, rather than *participates* in it; and a fourth, such as Chappel's, where, though the general design is correct, the composition is feeble and vulgar.

Carissimi, a famous composer of music, being praised for the ease and grace of his melodies, used to exclaim, *Ah, questo facile quanto e difficile!* "Ah, with what difficulty is this ease acquired!"

MISCELLANEOUS.

For the Western Recorder.

ENGLISH THORN FENCES.

MR. EDITOR—As I am frequently applied to for information respecting English thorn fences, I take this method of making it public, if favoured by an insertion in your paper. Your's, WILLIAM PENTON.
Utica, March 28, 1829.

DIRECTIONS FOR PLANTING.

After regulating the line on the ground intended for the fence, and preparing it three feet wide, by digging or deep ploughing in the centre, open with a spade the trench one foot wide and the same in depth, casting the mould to one side, and on the opposite planting the thorns, at the distance of three inches from each other, taking care to spread the roots and keep the stems full one inch deeper than they were in their original state, which may be observed on the bark of the plants. If any part of the ground be poor, it will be much improved by putting some old manure on it. After the thorns are regulated, fill in the earth and settle it firmly with your feet; and as it is finished, dress off the ground and put a temporary paling to it. If the thorns are taken care of, this will answer every purpose. In six years, one thousand plants will do about sixteen rods. In many fences, the thorns are planted at six inches distance, in two lines, each plant intersecting the others, and about nine inches between each line. Cattle must not injure the plants until they get strength to resist them. They who will attend in time to these improvements, must derive many advantages in the value of their property. In the extreme heat of summer, the shades will be useful for cattle; and also in stormy and wet seasons. When the hedges are overgrown, the dressings will answer the purpose of fuel, and pay for the trouble by taking a part of them every fourth or fifth year; and by this system a farm may be regularly gone through without any excessive labour, and at a time when no other work can be done. It is well known that inclosed farms answer many purposes which exposed ones will not. If the benefits arising from improved farms (such as are generally in Europe) were known, no doubt but there is a spirit of improvement in this country, which would make rapid strides in beautifying the western part of it, in connexion with its many natural advantages. Then would the traveller admire the beneficial changes that can be made by persevering industry, and good taste. The time for planting is from the beginning of October until the ground gets hard, and as soon as the spring opens until the first week of May.

N. B.—William Penton has about 300,000 thorns for sale, which he raised himself from English seed, and will be found superior to imported plants.

Extract of a letter from Jonathan Fisk, Esq. residing at Newburgh, to Messrs. Thornburn and Son, in New-York:—

"I perceive by your advertisement in the New-York Farmer, that you have imported 75,000 hawthorns for live fencing; and I cannot deny myself the pleasure of communicating to you the experiment that I have made with this beautiful, cheap and valuable fence. About seven years ago I purchased a few thousand from you, and sat them out, forming a line of fence of about forty rods. The soil on which they were planted was a mixture of clay and white sand, unfavourable to their rapid growth. They have never been cultivated, except to trim them the last season. Every plant flourished, and they now form a fence sufficient to turn any cattle, and the cheapest, handsomest, best fence upon my farm.

"I have saved a bushel of the berries, and intend to have a nursery of my own.

"If our farmers are fully apprised of the preference, in all respects due to this kind of fencing, you will find a ready sale for all you have imported; and I venture to assert, that every gentleman, who will make the experiment, will be highly gratified with the result."

THE WAYS OF GOD VINDICATED.

A deaf and dumb child, when asked, in writing, by a perfect stranger, at a public meeting, "*Who made all things,*" took up his chalk and wrote on a large board:—"In the beginning God created the heavens and the earth." The same child, when asked in a similar way, why did Jesus Christ come into the world? wrote under it—"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." The visiter then put a question, which many of us would have feared to propose, lest it should have produced an unhappy effect; but, by this time, he began to have confidence in the child's ability. He asked him, "Why were you born deaf and dumb, when I can both hear and speak?" For a moment the boy looked at the question with a countenance rather expressive of sorrow; but it soon beamed with acquiescence in the divine will, and he took up the chalk and wrote, "Even so, Father, for so it seemed good in thy sight."—*Col. Star.*

AFFLICTION.

Beware of occupying your mind as to how the affliction happened, or how it might be prevented. Think not of the oversight, or folly, or malice which may appear to you to have been the immediate occasion of it. God did it; and you must bid away all second causes from your thought, and carry the affliction to his throne of grace, and cast it and yourself before him; and ask him to save your soul, and to deliver you from resting on any created portion, and pray him to become your real, and true, and everlasting portion. Take care that this affliction be not lost. *Abide* in his presence, and be jealous of receiving comfort from any other source. You may lose your affliction if you do. And oh! remember that holiness is of more importance than comfort.—*Erskine.*

IFFIDEL MORAVIANS.

Frederick of Prussia visited on one occasion a Moravian settlement in his dominions. He was quite delighted with the scene of order and harmony which he witnessed among the simple brethren, and resolved at once to settle a number of his veterans in the same way. Accordingly a Moravian village was erected, and the Moravian rules adopted in all things but religion. The novelty pleased the old warriors for a time; but by and by they began to quarrel and complain. They behaved worse than in barracks. The king was amazed and mortified. He sent for the Moravian Bishop, and told him the experiment had completely failed. The aged Bishop meekly reminded the royal philosopher, that the settlement had been left without bibles, and hinted that the principles of French philosophy would not produce Moravian villages.

But as every generation is growing wiser than its predecessor, who knows but the great Frederick might have succeeded, if he could only have been acquainted with Mr. Owen's doctrine of "circumstances," and had the advantage of Mistress Wright's ministerial lectures? Surely the doctrines they are now preaching never so much as entered into the heads of the infidels of that day, whose writings nevertheless now form the very text-book of modern *reformers.*

ALFRED THE GREAT.

Harrassed by the invasions of the barbarous Danes, Alfred found a place of refuge in the isle of Athelney, Somersetshire, and there he was reduced to great extremities. A pilgrim found him out, and requested alms. The queen informed Alfred that they had only one small loaf remaining, which was insufficient for themselves and the friends who were gone in quest of fish and other necessaries, though with small hopes of success. "Give the poor man one half of the loaf," said the king: "He that could feed five thousand men with five loaves and two fishes, can certainly make the remaining half of the loaf more than sufficient for our necessities."

MILTON AND JAMES THE SECOND.

When James the Second was Duke of York, he paid a visit to Milton, merely out of curiosity. In the course of their conversation, the Duke asked Milton, whether he did not think the loss of his sight was a judgment upon him for what he had written against Charles the First, who was the Duke's father. Our immortal bard made the following reply: "If your highness thinks that the calamities which befal us here are indications of the wrath of heaven, in what manner are we to account for the fate of the King, your father? The displeasure of heaven, must, upon this supposition, have been much greater against *him* than against *me;* for I have only lost my *eyes*, and he lost his *head.*"

NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighbourhood, by the name of Jim Dick. Myself and a number of my play-fellows were one evening collected together in our sports, and began tormenting the poor black, by calling him negro, blackamoor, and other degrading epithets. The poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go a skating in the neighbourhood; and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them. "O yes, John, you may have them and welcome," was his answer. When I went to return them, I found Jim sitting by the fire in the kitchen, reading the bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, "John, don't never call me blackamoor again;" and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.—*Wesley.*

WHO SHALL HAVE THE PRIZE?

There was once to be a meeting of the flowers, and the judge was to award a prize to the one pronounced the most beautiful. "Who shall have the prize?" said the rose, stalking forth in all the consciousness of beauty. "Who shall have the prize? said the other flowers, advancing, each filled with conscious pride, and each imagining it would be herself. "I will take a peep at these beauties," thought the violet, as she lay in her humble bed, not presuming to attend the meeting—"I will see them as they pass." But as she raised her lowly head to peep out of her hiding place, she was observed by the judge, who immediately pronounced her to be the most beautiful, because the most modest.

EPITAPH.

While walking thro' the beautiful grave-yard, at New-Haven, Connecticut, in 1819, my attention was directed by a simple white pedestal, supporting an urn, also of pure white. There was no inscription carved upon this chaste monument. On approaching to examine it more closely, I found the following lines, written in pencil on the urn:—

"Whoe'er thou art that liest beneath,
  Oh! tell us thou art blest!
And we who live shall envy thee
  Thy solitary rest." *Rel. Intel.*

It is among the evidences of the divine original of the holy scriptures, that good people grow more and more fond of them, as they arrive nearer to heaven.

The reason that most people cast their eyes upon the follies of others is, that they may not have to perceive their own.

LITERARY AND SCIENTIFIC.

HIPPOPOTAMUS.

The head of a Hippopotamus has recently been brought to England, with all the flesh about it, in a high state of preservation. The amphibious animal was harpooned while in combat with a crocodile, in a lake in the interior of Africa. The head measures near four feet long, and eight feet in circumference; the jaws open two feet wide; and the cutting teeth, of which he has four in each jaw, are above a foot long, and four inches in circumference. Its ears are no bigger than a terrier's, and are much the same shape. This formidable and terrific creature, when full grown, measures about 17 feet long from the extremity of the snout to the insertion of the tail, about 16 feet in circumference round the body, and stands seven feet high. It runs with astonishing swiftness for its great bulk, at the bottom of lakes and rivers, but not with so much ease on land. When excited, it puts forth all its strength, which is prodigious. "I have seen," says the mariner, as we find it in Dampier, "one of these animals open its jaws, and seizing a boat between its teeth, at once bite and sink it to the bottom. I have seen it on another occasion, place itself under one of our boats, and rising under it, overset it with six men it; but who, however, happily received no other injury." At one time it was not uncommon in the Nile, but now it is no where to be found in that river, excepting above the cataracts.

EATON's MANUAL OF BOTANY—

FIFTH EDITION.

This work has passed through four editions; and Websters & Skinners, of Albany, will soon have the fifth edition ready for booksellers' orders. The genera, and one-third of the species, are printed off at this date, March 20th.

Improvements made in this Edition.

1. All described genera and species north of the gulph of Mexico are included, to wit: Every well defined North-American plant of Pursh, Muhlenberg, Michaux, Wildenow, Persoon, Torrey, Elliott, Bigelow, Nuttall, Darlington, Barton, De Candolle, James, Keating, Schweinitz, Halsey, Dewey's Carexes, Beck's Western Plants, Cooley and Pitcher's Lake Superior, Huron and Michigan Collections, &c. It is therefore a suitable manual for those who exchange specimens, for travelling botanists, and for officers of the army, as well as for ordinary students and collectors.

2. The description of every genus and species has been revised, and compared with the most eminent authors; and those which appeared to be deficient, have been enlarged.

3. It is printed in fine *minion* type, to reduce it to a convenient pocket volume. The size will not, probably, exceed that of the 4th edition, though it will contain more than half as much again matter.

Private Journal of Mr. Stewart at the Sandwich Islands.—The second and third editions of this work have been published in this country; both of them containing the introduction prefixed by Mr. Ellis to the English edition, together with other additional matter. The third edition is specially designed for Sabbath schools, and wherever read by children, will give them much interesting intelligence respecting the character, manners, rites, and condition of heathen nations; will teach them to feel in behalf of those who have not the gospel, and interest them early in the cause of missions.—*Missionary Herald.*

Life of Howard.—It is well known that some important inaccuracies and deficiencies relative to the life and character of Howard, exist in the rumours concerning him, hitherto published in this country. We are happy, therefore, to learn, that the Rev. Louis Dwight, agent of the Prison Discipline Society, is preparing a new and correct narrative of the eventful life and philanthropic labours of that truly eminent friend of the human race. This work will issue from the press of Putnam & Hunt, of this city, and will be embellished with an accurate likeness of its distinguished subject. We further understand, that the funds of the society are to be benefitted, in proportion to the extent of the sale of this work.—*Boston Ev. Bulletin.*

It is mentioned that it is the intention of Count Survilliers (Joseph Bonaparte) to provide the world with a body of memoirs, founded on the great mass of original and curious testimony which he has preserved.—*Philadelphia Chronicle.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,	
Pot, ton	$145 00a
Pearl	137 50a
Candles,	
Mould	11 1-2a12
Dipped	10a10 1-2
Clover-Seed,	
Per lb	7 1-4a8
Coffee,	
Havana	12a14
Java	14a15
Cotton,	
Upland	8 1-2a10
Louisiana	10a12
Alabama	9 1-2a11 1-2
Feathers,	
Live American, lb	35a36
Fish,	
Dry cod, cwt	$2 50a2 75
Scale	1 50a1 75
Pickled, bbl	3 75a4 25
Mackarel, No 1,	5 25a5 50
Shad, Con. mess	9 50a10
Herring	3 50a3 62
Flax,	
American	7 1-2a8
Flour & Meal,	
N. Y. super. bbl	7 75a
Western (canal)	8 00a
Rye flour	4 00a4 12
Indian meal	3 00a3 12
Grain,	
Wheat, northern	1 53a1 57
—— western	1 50a1 53
Rye	70a72
Corn, north yellow	54a55
Oats	30a34
Barley	50a52
Beans, 7 bush's	7 50a9 00
Hides,	
LaPlata, lb	14a15
S. A. horse, p'ce	1 50a1 75
Hops,	
First sort, lb	9a
Lumber,	
B'rds, pine, M	15 00a16 00
Plank, pine,	30 00a35 00
Scantling,	15 00a16 00
Do oak,	20 00a25 00
Shingles, b'dle	2 50a3 50
Oak timb. sq ft	20a25
Hoops, per M	25 00a
Staves, pipe	48 00a50 00
—— hhd	34 00a
—— bbl	24 00a27 00
Leather,	
Sole, oak tanned, lb	19a22
—— hemlock,	18a23
Dressed up. side,	1 75a2 62
Undressed do	1 50a2 25
Molasses,	
New-Orleans, gal	31a32
Oil,	
Whale, gal	35a37
Sperm, summer st'd	65a66
—— winter do	75a80
Linseed, Amer	80a85
Provisions,	
Beef, mess, bbl	9 00a9 50
—— prime	7 00a7 50
Pork, mess	11 75a12 50
—— prime	9 75a10 00
Hams, north, lb	9a10
Butter, NY dairy	13a16
Hog's Lard	6a7
Cheese, Amer	5a7
Rice,	
Prime, 100lbs	3 00a4 00
Salt,	
Turks-Island, bush	48a50
Liverpool ground	50a
Sugar,	
Havana, white, lb	13a15
—— brown	10a11
New-Orleans	7a8 1-4
Loaf	17a20
Lump	15a16
Tallow,	
American, lb	7 3-4a8
Teas,	
Bohea, lb	28a30
Souchong	47a75
Hyson-skin	40a75
Young-Hyson	70a1 05
Hyson	80a1 10
Gunpowder	1 00a1 25
Imperial	1 00a1 25
Tobacco,	
Richmond, lb	3 1-4a6
Cuba	12a20
Wines,	
Madeira, gal	2 00a3 00
Port	1 37a200
Teneriffe, L P	90a1 25
Wool,	
Merino, Amer fl. lb	35a40
—— pulled	34a35
Common	20a34
Spinning	20a40
Amer Hatters	20a24

BNAK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.	
City Banks,	par
Except Franklin	broken
Long-Island Bank	par
Dutchess County	par
Lansingburgh	par
Bank of Albany*	1-2
Albany State Bank*	do
Do. Mech. & Farm.	do
Do. Commercial	do
Newburgh*	do
Columbia, Hudson	do
Middle District	do
Orange County	do
Catskill	do
Troy	do
Farmers', Troy*	do
Mohawk	do
Geneva	5-8
Utica	do
Utica Branch	do
Auburn	do
Ontario	do
Central	do
Chenango	do
Rochester	do
Newburgh Bran. Ithaca	do
Jefferson County	do
Wash. & Warren,	1 1-2
Niagara	broken
Plattsburgh	do
Greene county	do
J. Barker's Exchange	do
Maine.	
Bath	10
Waterville	do
Castine	broken
Wiscasset	do
Kennebec	do
Passamaquoddy	do
Hallowell & Augusta	do
All others	3-4
New-Hampshire.	
Cheshire Bank	3-4
Exeter	10
All others	3-4
Vermont.	
Banks of this state	1-2
Massachusetts.	
Berkshire bank	broken
Essex, Salem	do
All others	1-2
Connecticut.	
Norwich Bank	par
Bridgeport	do
Eagle, New-Haven	broken
Derby	do
Thames	5-8
Windham County	do
All others	1-2
Rhode-Island.	
Banks of this state	1-2
New-Jersey.	
State, Newark	par
Do. Elizabethtown	do
Do. New-Brunswick	do
Newark Insur. Comp.	par
Trenton Banking Co.	do
Rahway Farm. & Mech.	do
Salem S. M. & B. Co.	1 1-2
Monmouth	broken
Franklin	do
Hoboken B. & Grazing	do
Hoboken Man. & Bank'g	do
Protection & Lomb'd	do
Jersey City	do
State, Trenton	do
All others	1-2
Pennsylvania.	
Philadelphia Banks	par
Chester County	1-2
Delaware County	do
Reading	3-4
York	1
Pittsburgh	do
Gettysburgh	do
Chambersburgh	do
Carlisle	do
Lancaster	do
Greensburgh	5
Brownville	do
Silver-Lake	25
All others uncert. or broken	
Maryland.	
Baltimore banks	1-2
Somerset & Wor.	broken
Snowhill	do
Princess Ann	do
Cumberland	do
All others	1 1-2 a 2
Dist. Columbia.	
Bank of Columbia	25
Alexandria Mer.	broken
Franklin	do
All others	1 a 1 1-2
Virginia.	
All the Banks	5
North-Carolina.	
All the Banks	5
South-Carolina.	
Charleston Banks	3
Georgia.	
All the Banks	5
Ohio.	
Chilicothe	5
Marietta	do
Steubenville	do
Farmers & Mec.	do
Lancaster	do
St. Clairsville	do
Mount-Pleasant	do
Western Reserve	do
Columbus	do
All others uncert. or broken	
Miscellaneous.	
New-Orleans Banks	5
Michigan	1
Detroit	broken
Upper-Canada, York	3
Kingston	broken
Quebec	3
Montreal	3

* Bills of these Banks, $20 and upwards, par.

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.
Augusta, Dec. 18, 1828. 52

NEW SCHOOL BOOK.

HASTINGS & TRACY have just received Historical and Descriptive Lessons, designed as a Companion to Goodrich's, Morse's, Woodbridge's, Smiley's & other School Geographies, with numerous engravings.

ALSO, a supply of Easy Lessons for young classes in common schools, by J. Leavitt. *March* 16.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. *September*, 1828. WM. SWAIM.
WARNER & HARVEY, sole agents for Utica.
Dec. 16, 1828. 51

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

BY order of James Dean, Esq. one of the judges of the court of common pleas in and for the county of Oneida, counsellor, &c—Notice is hereby given to all the creditors of HIRAM ROSE, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county of Oneida, on the eleventh day of April next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 13th day of February, 1829.
7w8 HIRAM ROSE, *Insolvent.*

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.
Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.
Utica, Dec. 15, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 58, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

CURE FOR THE RHEUMATISM.

GRILLEY'S Anti-Rheumatic Ointment.—Few there can be, who would suffer even for a day, so excruciating a pain as the Rheumatism, were they sure any medicine existed or could be procured for their relief. The Proprietor and Inventor of this Ointment assures all those who may be unacquainted with its wonderful efficacy, in perfecting a cure for the Rheumatism, that it requires only to be tried to insure universal admiration.—Satisfactory testimonials and affidavits from persons of the first respectability in different parts of the United States, accompany the article. Its virtues have already been tested in this village. For sale, only, by
WARNER & HARVEY.
Utica, Nov. 24, 1828. 18

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

KEEP YOUR FEET DRY!

EDWARDS' Gum-Elastic Composition, for rendering Boots, Shoes, and all kinds of Leather, *Water Proof.*—The importance of keeping the feet dry, for the better security of health, is too well known to need any detail. The proprietor would therefore only say, that this Composition has been obtained after repeated trials and considerable pains and expense; and the nature of the ingredients of which it is composed (the principal of which is Gum-Elastic) is such as to render the leather impervious to water or dampness, and it is *warranted* not to injure the same in the least; but on the contrary it renders it soft and pliable. It is intended to be applied to the under as well as the upper leather, and females will find its use on the soles of their boots and shoes very beneficial. It must be applied warm and with a brush, and dried in by the fire, after giving the leather three or four coats, and filling the pores. It will then resist the water for almost any length of time. Any other blacking can be used on the leather after this is well dried in.

N. B.—This Composition will be found one of the best for Engine Hose, Chaise Tops and Boots, Harness, &c. Sold wholesale and retail, by
WARNER & HARVEY, UTICA.
Nov. 25, 1828. 48

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.
"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1829. HENRY BULKLEY, *Insolvent.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year: and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.